

# THE ACADEMY.

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Reports on the Progress of Science and of Researches entrusted to individuals or Committees must be forwarded to the Secretaries, for presentation to the Organizing Committees, accompanied by a statement whether the Author will be present at the Annual Meeting.

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"Society obviously commences in the Family; the society of parents into which every human being is born, and in which are to be found the germs of that subordination to, and recognition of, authority which are essential to the civil state; the state where the government is patriarchal is, indeed, the direct prolongation of the Family. As the banyan tends to surround itself with a forest of its own offshoots, so the family tends to multiply families around it till it becomes the centre of a Tribe."

It was writing this very article that brought to McLennan's notice the existence of numerous non-patriarchal customs, the study of which carried him further afield, landing him in social inferences which he stated in his celebrated little volume on *Primitive Marriage*, thereby disturbing the settled views of jurists and anthropologists. It is needless to recapitulate how he worked the existing customs of wife-capture, female infanticide, polyandry, the levirate, totemism, exogamy, and maternal kinship into a theory that the original condition of human society, far from being patriarchal, was a condition so rude that marriage and kinship, even on the mother's side,

had hardly yet taken shape; while the tie of paternity, the foundation of agnation and patriarchalism, belonged to a more modern stage of development. McLennan's theoretical starting-point thus corresponded in some measure with that already arrived at independently by Bachofen, especially as to the leading doctrine that female preceded male kinship—a doctrine now characteristic of the matriarchal school, including Morgan, Lubbock, Wilken, Giraud-Teulon, Lippert, &c. When McLennan published *Primitive Marriage*, it seemed to him that Maine on reading it ought to have remodelled *Ancient Law*, removing the patriarchal system from the homes of primeval man, and placing it as a social development late in comparison with the really early stages—female descent and exogamic totemism. Sir H. Maine thought otherwise, and left the patriarchal passages to stand in successive editions of his text-book. The effect which the researches of the matriarchalists had on his mind is to be seen in his lecture on "Theories of Primitive Society," printed in 1883 (after J. F. McLennan's death), in *Early Law and Custom*. While disclaiming that the object of his earlier work had been "to determine the absolute origin of human society," Sir H. Maine takes up that problem with serious criticism of the matriarchalists. He adduces Darwin's views as to the sexual jealousy of the higher mammals, making it unlikely that primeval man, animated by the same passion, would have tolerated the communistic life postulated by McLennan; and points to physiological experience as proving that a race living under such conditions would tend not to increase but to die out. The analogies of the higher mammalia seem to him to indicate man's primitive condition as rudely patriarchal; and while he admits the fact of mankind having largely lived and still living under matriarchal conditions, he holds the question open whether such forms of society may be not primary types, but secondary variations brought on by disturbing causes such as migration, war, and slavery. Recently, in his preface to the tenth edition of *Ancient Law*, he observes, with reference to this lecture, that since 1861 the observation of savage or extremely barbarous races has brought to light forms of social organisation extremely unlike that to which he has referred the beginnings of law, and possibly, in some cases, of greater antiquity. To McLennan the non-recognition of his new views by Maine seemed the great obstacle to the spread of just ideas; and, accordingly, he set himself, in concert with his brother, to besiege him in his own patriarchal stronghold. Thus the book before us originated.

Its chief line of criticism is directed against the doctrine of the patriarchal family, defined in the Roman legal sense, as subsisting or traceable by indications among Hindus, Kelts, Teutons, Slavs, and Hebrews. The Hindu family system is discussed, and the Code of Manu cited to show that the father's power over his household was limited, that he must not sell his daughter, that he was not absolute owner of the family property, &c. The fact that, as every Indian civilian knows, paternal authority is extremely strong at this day, is not directly taken up; but it is argued at the end of chap. vi. that if there were evidence of *patria potestas* since Manu, this would show it not

to be of earlier, but of later growth. The meagre records of the Slavonic world are searched to show female headship positively, and absence of paternal power negatively; and in examining the modern Slavonic house-community, Bogisich and Wallace are appealed to in order to make the house-father not so much patriarch as manager. The traces of early matriarchalism among the Hebrews adduced by McLennan himself and others have of late become familiar matters of discussion; but there is novelty in the way the case is here put of Jacob's relationship to Laban, and his serving for the daughters after the Singhalese matriarchal manner. There is also an interesting attempt to interpret Gen. ii. 24—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife"—as a relic of matriarchal ideas, by taking it as describing the husband quitting his own people to take up his abode in the house of his wife's family. This, ingenious as it is, seems hardly conclusive, for does it not apply just as well to the case of a young Bechuanas, for instance, taking a wife and setting up housekeeping in his new hut on ordinary patriarchal principles? But here the question arises, what are patriarchal principles? Sir H. Maine himself says he means such a life as Homer attributed to the Kyklōpes—"Each judges his wives and children, and they regard not one another;" whereas Mr. McLennan, in criticising him, is apt to pin him down to the strictness of the Roman paternal system. While everyone must admit that the brothers McLennan have advanced their subject by discussion and criticism, their arguments are often wire-drawn into a controversial minuteness hardly suited to reasoning on social systems for the most part imperfectly understood. For instance, there are chapters on agnation and its relation to the patriarchal system; but the ordinary anthropologist, who thinks he is merely reading about male kinship, finds with surprise that agnation is to be construed as meaning a custom so peculiar that cases of it are scarcely to be found anywhere but in ancient Rome. Evidently we are dealing here with technical nicety beyond what anthropology can as yet work with. This comes out more plainly still where it is declared that *patria potestas* and agnation have never been shown to occur together except at Rome. Supposing this to be correct if the words be taken in a special technical sense, it is not at all correct if *patria potestas* merely means paternal authority, and if agnation refers to kinship in the male line. To take the first case which occurs to one's mind, the already-mentioned Bechuanas, who reckon kinship through males, are remarked on by travellers for the passive obedience of wives and children to the father. At the British Association at Montreal, the Hon. J. W. Powell mentioned from his own observations of American tribes a visible cause of the change from female to male kinship—the necessity of tribes spreading over the country for hunting. The husband thus removing his wife from the neighbourhood of her uncles and brothers in the matriarchal settlement, naturally gets her and their children into his own power, and a kind of patriarchy with male kinship sets in. Defined in this rough way, the doctrine of *patria potestas* leading to

agnation has much to be said for it, which is not answered by the too legally refined attack here made against it.

On the whole, it seems to the present reviewer that the fault of method in the present book is that it cuts hay with a penknife, whereas we want a broader machine. To this objection Mr. Donald McLennan may very likely answer that his reviewer does not understand legal argument. It may be so, "or several arguments which seem conclusive to the writer have not that effect on the reviewer. For instance, J. F. McLennan's famous thesis that the Jewish and Hindu union with the brother's widow is a custom derived from an earlier polyandry, when she was the wife of both at once, is here given for the very purpose of showing what amount of proof is sufficient in such investigations. The present reviewer, though he has known the argument ever since it came out, and he talked it over with its author, never could see anything approaching proof in it, and still remains incapable. It is, however, desirable that proof in this subject should be such as the lay mind must acknowledge. It will be through many partial hypotheses, some upset by criticism and others standing their ground, that we may hope to have the whole theory of primitive society some day worked out. At present the part of it which converging research seems to establish is the doctrine of an early general prevalence of the system of kinship on the female side, which seems so strange to the modern European, with his long-inherited patriarchal tendencies.

E. B. TYLOR.

*The Song Celestial*; or, Bhagavad-Gitā. (From the *Mahābhārata*). Translated from the Sanskrit Text by Edwin Arnold. (Trübner.)

It will be the fault of the English reader if his ignorance of the great Sanskrit epic is not considerably lessened by the efforts of translators who from time to time have done into English the principal episodes of the *Mahābhārata*. Mr. Arnold has been particularly assiduous in popularising Sanskrit poetry. His charming volume of *Indian Idylls* included the more poetical narratives of the labyrinthine epic, most of which were already familiar through versions by various hands. *The Song Celestial* may also be said to have been anticipated by the translation of Sir Charles Wilkins. Quite recently, from the Bhāratī press of Calcutta, was issued the first instalment of a version of the epic in English prose by Pratap Chandra Roy. This gentleman contemplates translating the whole work in monthly numbers—a task of such magnitude that its efficient rendering might well occupy a lifetime.

It is easier to sympathise with Mr. Arnold's diligent efforts than to anticipate any great popularity for his latest attempt. The *Bhagavad-Gitā* possesses none of the attractions of such episodes as the story of Savitri, of Nala and Damayanti, the journey of Arjuna, and the many accounts of tremendous conflicts that diversify much tedious dialogue. It is no more indispensable to the action of the poem than the numerous other moral discourses that have become incorporated in the poem during the flight of centuries. The praise of love, the deeds of heroes, and the

exaltation of war, are the characteristics of the epic in its primitive form. These are fully illustrated by the *Mahābhārata*, it is true; but, combined with much excrecence in the shape of philosophical reflection that could only have proceeded from later scribes. *The Song Celestial* is typical of these. Its form is quite opposed to the genius of the epic; it delays a mighty battle between two great armies, and chills the promise of vigorous animated action by a long abstract dialogue like a discourse of the Schoolmen. That Mr. Arnold should be attracted by this particular discourse is natural enough. It is a most interesting exposition of philosophy, conceived in a strain of transcendental thought, in which the comparative values of the life of action and the life of contemplation are ingeniously set forth with a suggestive delineation of the *via media*. In spite, however, of the sustained dignity of its language, the discourse is too purely didactic, too abstract in its nature, too involved in style, to be susceptible of metrical translation. This conclusion is strengthened by comparing Mr. Arnold's blank verse with the lyrical interludes of the poem. Blank verse is only too liable to become distorted prose when employed as the vehicle of translation from an antagonistic measure. The risk is increased when the subject is not pure poetry, but an ethical treatise. In *The Song Celestial* Mr. Arnold is seldom successful in reproducing the mellifluous verse of a former volume. *The Light of Asia* was easy reading on this ground alone, whereas there are many pages of *The Song Celestial* that accentuate its original sin of prolixity by language that is tame and prosaic and metre that is no alleviation. The lyrical passages of Mr. Arnold's version only increase the regret that he has not, in this particular poem, eschewed verse altogether. Here the sense of restriction, of "the fly in the glue-bottle," as Coleridge said of Schiller's blank verse, is sometimes almost painful. It agitates the reader with the impolite desire of the man who is fain to supply a stammering friend with the needful phrase. It must be hard for the English reader to conceive the Oriental quality of the original from which Mr. Arnold evolves the following lyric (p. 13):

" Nay, but as when one layeth  
His worn-out robes away,  
And taking new ones, sayeth,  
' These will I wear to-day !'  
So putteth by the spirit  
Lightly its garb of flesh,  
And passeth to inherit  
A residence afresh."

Again, in the varying accent of the following lines the ungainly jingle quite nullifies the solemn significance of the theme:

" Wonderful, wistful, to contemplate !  
Difficult, doubtful, to speak upon !  
Strange and great for tongue to relate,  
Mystical hearing for everyone !  
Nor wotteth man this what a marvel it is  
When seeing, and saying, and hearing are done !"

It is impossible to doubt that these lines would not gain by further translation into expressive rhythmical prose, or into what Mr. Arnold diffidently calls "our flexible blank verse."

Another disconcerting feature in Mr. Arnold's version is the large number of technical phrases retained side by side with

their English equivalents. Of this we have (p. 19) a curious instance :

" Make thine acts  
Thy piety, casting all self aside,  
Contemning gain and merit; equable  
In good or evil; equability  
Is Yōg, is piety ! "

The attributes and titles of Brahma (p. 65) afford another striking instance. The effect of this, when not merely futile or grotesque, is to cumber the text needlessly. In many instances the original defies adequate translation within the metrical limits Mr. Arnold has prescribed. This, however, is only another argument in favour of prose translation. In other cases translation in the fullest sense is impossible, and Mr. Arnold wisely gives the original. When he attempts translation, and at the same time shows his perception of the weakness of his version by giving the original, he is much less discreet. It were far better frankly to translate, or frankly to acknowledge the untranslatable.

Having indicated the more obvious defects of an arduous undertaking, it is but fair to give a favourable sample of Mr. Arnold's work. In the second, fifth and sixth books of *The Song Celestial* are several passages of sustained eloquence and execution that will meet with ready admiration. From the second book the following precepts of Krishna addressed to Arjuna are selected :

" Yet the right act  
Is less, far less, than the right-seeking mind.  
Seek refuge in thy soul; have there thy heaven !  
Scorn them that follow virtue for her gifts !  
The mind of pure devotion—even here—  
Casts equally aside good deeds and bad,  
Passing above them. Unto pure devotion  
Devote thyself; with perfect meditation  
Comes perfect act, and the right-hearted rise—  
More certainly because they seek no gain—  
Forth from the bands of body step by step,  
To highest seats of bliss."

In the succeeding book, the passages in which Krishna reconciles the praises of contemplation and action (pp. 26-27) are fairly expressive of Mr. Arnold's harmonious versification. All through the poem the perfect life is indicated by the ideal existence that is intermediate between two active opposing forces. This is the *motif* of the divine song which Krishna recited to Arjuna midway between the forces of the Pāndavas and the Kauravas. There is a third and more excellent way in life even as there is in thought and deed, as is set forth in the triads of thought and action in the last book of *The Song Celestial*.

J. ARTHUR BLAIKIE.

*The Field of Honor*; being [which it is not] a Complete and Comprehensive History of Duelling in all Countries, including the Judicial Duel of Europe, the Private Duel of the Civilised World, and specific Descriptions of all the noted Hostile Meetings in Europe and America. By Major Ben C. Truman, &c. Introduction, pp. 9-17, pp. 560 and Index of Names. (New York: Fords.)

It has become a favourite practice with the so-called Anglo-Saxon, and, *à plus forte raison*, with the Anglo-American—among whom education is more widely spread and in an even shallower stratum—to take up a subject of the highest importance, requiring years of study and extensive collateral knowledge,

and to vulgarise it in a half-a-crown popular volume, with a clap-trap title and a specious binding, which blocks the way to a better book. This is emphatically the case with Major Truman's *Field of Honor* (with the nice difference between Honor and Honour), inscribed to an *amicus humani generis*, when humanity is not the quality especially required.

Books on duelling abound, but one is still wanted as colophon for the following list: *Traicté contre les Duels*, par Jean Savaret, 1610; *A Discourse on Duels*, by Thomas Comber, 1687, neglecting others of about the same date; *Essai sur le Duel*, par le Comte Chateauprillard, Paris, 1836; *Le Duel, ses Lois, ses Règles, son Histoire*, par Henri Vallée, Paris; *History and Examination of Duels*, by the Rev. John Cockburn, D.D., 1720; *The Romance of Duelling* (most valuable and enthusiastic work in two volumes), by Andrew Steinmetz, 1868; *Nouveau Code du Duel*, par le Comte du Verger de Saint Thomas; and *History of Duelling in all Countries*, from the French of M. Constance de Massi, of the French king's body-guard, with introduction and concluding chapter by Sir Lucius O'Trigger (London: Newmans). Following these comes a vast mass of learned matter, especially juridical, and still being supplied by Italy; for never has the *duello* been more popular among the neo-Latin than it now is, nor has the use of weapons ever been brought to such perfection. It is of this latest development that a history is required.

The *Field of Honor* opens badly. The first requisite was a sharp line of demarcation drawn between the *duello* and the combat singular, which is of all ages, and common to every race. The latter may be distributed into two kinds: the first is championage, when the warrior, like the Arab "Mubáriz," sallies forth to "renown it," and gains glory by slaying one adversary or more, or haply by gaining the Victoria Cross; the other is the monomachy for especial purpose, either retributive or judicial, to decide an important question without shedding the blood of the general. This, complicated with the *Judicium Dei* or *ordeal-idea*, the firm popular belief that in trial by battle the Deity could and would lend special aid to the just cause, was the father of the duel proper, the *Zweifecht* which the Scandinao-Germanic races (Franks, Lombards, &c.) naturalised among the conquered Latins. The mother was what I have called the Religion of Honour, born of chivalry. It raised still higher the ethical system, borrowed by the noble Pharisees from the Stoic school. Its one commandment was *Fais ce que dois, advienne que pourra*. It taught mankind to do right for right's sake, not to save their souls or take a ticket for paradise; and, furthermore, it inculcated with the highest truth that each man—and he only—is judge, jury and advocate of his own honour, a purely personal and individual consideration, which has nothing to learn from or to teach his fellow-men. This was diametrically opposed to the creeds and catechisms which ordered men to offer the other cheek, or simply to run away, as the good Moslem is told to do (without his so doing) when assailed by a brother Moslem, rather than engage in a *Wáki* al-isnayn or duomachy. And, as the best, corrupted, becomes

the worst, so arose the prodigious abuses which brought down upon the *duello* ecclesiastical excommunication and laical persecution and punishment, and which utterly failed to abolish what is based upon the noblest feeling of human nature. Again, we nowhere find in Major Truman the law pure and simple that the *duello* is a "satisfaction," fought for the purpose of purging honour; and that going to the ground for the settled purpose of taking the adversary's life is unjustifiable homicidal intention, little better than cold-blooded murder. The seconds who assist in a *rencontre* of this kind should be punished as severely as, if not more so than, the principals.

The book is difficult to review. Major Truman tells us (p. 82) that he has spent much of his leisure time during twenty years in collecting material, and he might have given a few months more of care to the result. Formally considered, the *Field* contains thirty-one chapters, of which nine are devoted to the "noted American" duels; and the author is justly severe upon that scandalous invention, the so-called American duel, a modified "hari-kari," of which Americans know nothing. The subject is badly distributed, the centuries jostle one another, and among "noted duellists" is the grand figure of the hero Cid, Don Rodrigo de Bivar. Here and there we have mere strings of names, "conflicts between kites and crows," for which the Index should have been ample lodging. "The skewer duel in the French Army" shows the true Mark Twain tone, which would consider the Old World and its venerable belongings from the vantage-point of the Western hemisphere. The sword is the weapon for affairs of honour. The pistol is only a *pis aller* when the curriculum has been neglected and gentlemen have not learned to use their weapons; and as for the shot-gun and the cow-boy revolver—faugh! The knife, however fairly used, has assassin-like propensities (p. 20), although it is the bravest of weapons which most wants a man behind it. But it is a servile instrument which does not become *sangre azul* on state occasions like the *duello*.

Want of ordinance has led Major Truman to perpetual repetition, sometimes extending to the *terties repetita*. We have the usual flower of prairie speech (p. 100):

"Ben Carter had 'heaps of fun,' as he expresses it, at Rock Creek. . . . Ben is a typical Western cowboy—a whole-souled, dare-devil puncher of steers. . . . Ben has one weak point, however, a fondness for the sulphuric acid annihilator which tyrannising bar-keepers retail as whiskey, and when he is 'full' he is ready for any harmless mischief."

This alternates with the normal rhetoric locally called "tall talk," e.g. (p. 393):

"As we write, a sky of spotless blue overhangs Lone Mountain, and away in the distance we can see the handsome shaft which perpetuates the memory of the chivalric being [Senator David C. Broderick] whose remains repose beneath; while grouped around the sacred inclosure are the annual pilgrims with their floral offerings [*i.e.*, flowers], the perfume of which intermingles with the aroma of wild roses, shrubs, and plants, and an atmosphere seemingly freighted with the incomparable spices of far-off Cathay [here ousting India]."

The mistakes are innumerable, and the reader will learn with surprise and gratitude that

the guillotine was in full play during Richelieu's age (p. 453), that Col. Fawcett was killed by Lieut. Alexander Thompson (p. 198), and that Smythe O'Grady called himself Smith (p. 212). In his notes on the hostile meetings of the gentler sex Major Truman might have given interesting details concerning the serious study of the sword, now become "modish," in Austria, and especially at Vienna. And in the "Pleasantries of the Field" he should not have forgotten the witty consul for Trieste, Charles Lever, who, when asked to name his weapons, solemnly chose "swords at twelve paces."

RICHARD F. BURTON.

*The Iliad of Homer.* Done into English Verse by Arthur S. Way. (Sampson Low.) Mr. Way, if he has not solved the standing riddle of translation, may at least be congratulated on one title to fame. His introductory page solves for us the vexed questions

ἀκραντομίθεον σκίψεως Ομηρικῆς

by describing him as "Author of the *Odyssey*, &c." Since the Great Unknown revealed himself as Sir Walter Scott, and took the responsibility of the "Waverley Novels" upon him, no such momentous mystery has been declared. In all seriousness, we trust that this ludicrous addition to the title-page of a meritorious work will be cancelled.

Mr. Way has attempted a less ambitious and more hopeful task than that which Mr. Smith Wright recently undertook. The hexameter, to say the least, has not taken its place among English metres with undisputed success. The metre of "Sigurd the Volsung" has done so. And if we follow a high authority in regarding the Homeric poems as Sagas, there is much to be said for putting them into that form in English which has so successfully presented other Sagas to modern readers. There is a combination of dignity with rapidity in this metre, when properly handled, that makes it, in those qualities at least, a really good representative of the Homeric hexameter.

Mr. Way appears to me to have handled his instrument somewhat roughly—whether from fearing a smooth monotony, or from possessing an imperfect and unwatchful ear for rhythm, I cannot say, but I incline to the former hypothesis—and to have somewhat marred "The rise and roll of that hexameter" by such lines, e.g., as the second of his opening couplet:

"The wrath of Achilles the Peleus-begotten, O Song-Queen, sing,  
Fell wrath that dealt the Achaians woes past numbering."

Here it is difficult, either with ear or finger, to count the line into rhythm at all. Less harsh perhaps, but surely not musical, is l. 572, bk. i., p. 24:

"To comfort his dear-loved mother, Hérè of arms snow-fair,"

and l. 19, bk. ii., p. 27; l. 315, bk. i., p. 13:

"Asleep in his tent, and the balmy slumber around him was poured."

"And unto Apollo a perfect hecatomb they slew."

Another defect of Mr. Way's is a predominant mannerism, peculiarly out of place in translating the lord of the "grand style"—a per-

petual coinage of double substantives. These seem to have a fascination for Mr. Way; and while a few of them are felicitous, the most part are clumsy, and their frequency almost irritating. Within a few pages we find "pestilence-stroke," "augury-skill," "covenant-plight," "prophecy-lore," "ransom-price," "ransom-store," "guerdon-prize," "battle-tide-sweep," "treasure-store," "ruin-spite," "counsel-treasure," "agony-pain," &c. If these represented double substantives in Homer, there might be something to say for them, though, even in that case, the essential differences of the two languages should have warned Mr. Way against perpetually coining such heavy equivalents. But for the most part they represent perfectly simple single words, and can only be regarded as a metrical trick easier to fall into than to escape from.

But, with these deductions, there is no doubt that Mr. Way's translation is nearly always forcible, and at times really poetic and Homeric. Somehow—and the reason is not far to seek—English translators of Homer come nearest to their original where the subject is the sea. Mr. Lang and his coadjutors are seldom so happy as when they

"Know the brine

Salt on their lips, and the large air."

Mr. Smith Wright, as we recently pointed out, can realise the Homeric seafaring; and here is Mr. Way at his very best on the same subject (p. 20, ll. 475-83) :

"And the sun went down in the sea, and the darkness covered the land;  
And beside the ship's stern-hawsers they lay, and they slept on the strand.  
And so soon as the dawn rose-fingered through folds of her mist-veil broke,  
They sailed over sea for the wide war-host of Achaian folk.  
And Apollo sent them a breeze fast-following over the tide,  
And they set up the mast in the ship, and they spread the white sail wide.  
And the sail bellied out with the blast, and the cut-water plunged as she drove  
The foam from her bows with the hiss and the roar of the sundering wave."

There is a swing and a pulse in that passage to which the translator does not often attain. It should be noted, however, that he seems to improve as he proceeds: the rhythm of book vi. (the last here translated) is superior to that of the first two books. Let us take, in proof of this, the really fine version of the close of Hector's farewell to Andromache (book vi., ll. 456-465) :

"When in Argos my darling shall weave at another's behest, and bring  
The pitcher at dawn from Messēis or Hypereia's spring,  
Sore loth—but the yoke of resistless constraint  
o'er thy neck shall be cast;  
And thus shall they say, as their hard eyes  
watch thy tears flow fast;  
'Lo, this is the wife of Hector, the chieftest in battle-renown  
Of the horse-quelling Trojans in days when they warred round Ilium town.'  
So shall they speak; on thy soul at my name  
new anguish shall fall,  
With aching of heart for thy hero, thy shield  
from the lot of the thrall.  
But me may the grave-mound cover, the earth  
my dead face veil,  
Or ever I hear thy shriek, and thine enthrallment's tale."

That is all good, we think—the last three lines excellent; and, speaking generally, the

style of all the last book is clear and good, though even here we are affronted with "onset-fire," "frenzy-glorious," "vengeful-grim," "tameless-wild," "victory-light," "stewardess-handmaid." On the other hand, though it sounds rather recondite, perhaps no better rendering of the Homeric *άγρη* than "the folk-mote-stead" has been found. The famous and testing line (bk. i., l. 49),

δεινή δὲ κλαγγὴ γένεται ἀργυρέου Βιοῦ

has become far too nasal in Mr. Way's

"Terribly rang the twang of the silver lightning-bright"—

and why should *βιοῦ* disappear altogether to make way for yet another uncalled-for double-barrel word?

Mr. Way's will be a good translation if he can add to his native vigour more of Mr. Morris's skill in this metre.

E. D. A. MORSHEAD.

#### *Peasant Properties, and other Selected Essays.*

By Lady Verney. In 2 vols. (Longmans.)

The art of bookmaking is said to be waning, as the arts of the reviewer and the magazine writer wax and abound. New periodicals are founded, less to satisfy the craving of the reading world for more instalments of light literature than because there is a world of contributors whose quite respectable productions are in constant danger of being crowded out of the magazines, as pictures are crowded out of the Academy, swamped by a surrounding merit as modest as their own. This development of periodical writing is especially fatal to one kind of book, which used to be a favourite with occasional writers—the volume of "collected essays." The number of articles quite as good as those which used to receive the honour of a reprint has become so overwhelming that, in fact, a well-edited monthly review ought to consist almost exclusively of such. Hence a versatile writer's collected papers are in danger of looking only like two or three bound numbers of a review, and to enable them to face this comparison the author needs to edit himself with some courage and severity. There are books intended to be books, and perhaps slightly damaged as such by having been written in a form partly or wholly adapted for periodical publication; and in such cases, of course, there is nothing to be said against the final publication—the mistake, if any, is at the earlier stage. On the other hand, there are writers of such marked ability or individuality that it is desirable to know their passing judgment on every subject which they have chanced to treat; the unity of style and thought will either turn their miscellanies into a book, or the interest of the component parts will be so great as to warrant their preservation as independent contributions to thought or knowledge. But to reprint articles which have only so far justified an editor's hospitality that we read them once is to challenge the same reader to ask "Are they worth reading twice?" Life is short, and there are twelve numbers of many estimable reviews in several modern languages published in every short year of man's short life. There are many mansions in the house of fame; and the writer whom

all editors reject may appeal to the great public, as once in a way an artist appeals against the verdict of the Hanging Committee; but the writer of occasional articles who is so successful as to appear pretty frequently in print should hesitate to infer from that agreeable fact that the general public will be even kinder than the able editors. What editor, howsoever hospitable, would dare to print the same article twice; and is it not they of all men who know, whose profession it is to know, exactly what the general public will condescend to read?

The best of Lady Verney's articles have been read recently enough in well-known magazines not to be new, and the worst are not sufficiently above the ordinary magazine level to make her two volumes more lively as a whole than the same quantity of *Contemporary Review*. On general grounds, therefore, the republication would be a mistake, even if the slight continuity of subject, which belongs to the first half of the first volume, had been kept up. The title of the book is borrowed from the subject of these five papers, but even they do not gain by being brought together. They are pleasant enough sketches of autumn tours, in the Salzkammergut, French Switzerland, Auvergne, Brittany, and such-like not altogether unknown regions, by a kindly traveller interested in the domestic economy of the peasants; and anyone of them by itself would appear deserving of attention, as representing one of the score of veracious *impressions de voyage* which have to be put together in order to give a complete picture of the life of any country or class. These sketches have a real value, because when duly multiplied and varied, they have a vitality often wanting in more laboured volumes of travel and description. We learn not only what the tourist saw and felt, but also what we have to allow for the personal equation in each case. What Lady Verney's "Autumn Jottings" lose by being brought together is that we are tempted to make a larger allowance than before for the personal equation. The traveller who receives the same impression in Belgium and Brittany, at Berchtesgaden and Beau Séjour, from Clermont and Chamounix, is open to the suspicion of having found what he went to look for. The districts are too different for it to be the natural first-thought of a quite unbiassed observer, in all alike, how much better off the British labourer is than the native peasantry upon the tourists' path. The observer with a purpose must be as picturesque as Cobbett, or as judicial as Arthur Young, if he would save the purpose from looking like a prejudice.

Lady Verney's tale is true, but the moral is forced. The peasant's life is hard, his methods of cultivation often imperfect, and his dwelling, at least in Southern Europe, almost always dirty; furthermore he is illiterate, his wife is overworked, and unless Nature happens to have provided for the water supply and drainage, ugly diseases and deformities abound; where the landlord does not grind, the money-lender does; and the severity of the struggle for existence seems rather intensified than not, when each generation strives not only to live itself, but to hand on the means of living unimpaired to the next. These are the shadows of rural life as

it exists in most European countries. But it is easy to exaggerate the importance of differences which are more a matter of custom and climate than of essential comfort and well-being; and even when the difference is in favour of English usage, it does not follow that our superiority is due to the absence of peasant proprietorship in England. Granted that farmhouses in Auvergne are dark and bare of furniture. They are dark as Italian streets are narrow, and bare as Italian palaces are bare of modern upholstery. It is a progress, no doubt, to separate the granary from the bedroom, and the cow-shed from the kitchen, and the manure-heap from the front door; but even in England there are still farmers who hold out against the latter innovation, and think "clean muck" is never in the way. It is needless to pity French peasants for living in the nineteenth century among smells that would not have disturbed even English squires of the eighteenth. A comparison of the standard of comfort in different countries is no doubt instructive, and, other things being equal, the institutions which favour the highest standard are to be preferred; but a thousand and one social and political accidents contribute to each local result, and the significance of curious traits can often only be appreciated in the light of antecedent custom. Thus, the Breton bedsteads in the wall which struck Lady Verney as the acme of discomfort are really a survival from one of the earliest flights of French civilisation. Seen at its best, as in the old farmhouse by La Garaye, with solid oak panellings and carving, the recessed sleeping-places in a massive wall are still unsanitary; but they are eminently picturesque, and they as evidently contain the germ of the alcove, in virtue of which the modern French bed-chamber ranks higher in the scale of civilisation than the unspecialised four walls of British architecture.

Even if firewood is scarce Lady Verney thinks peasant proprietorship is to blame, because "the peasants cannot afford to keep forest land," though England itself, the home of large landowners, is notorious for neglect and ignorance of forestry. If the peasants plough with too large a team she laments the waste of labour, and calculates that an English farmer would get the same crop with fewer labourers; but she does not consider that this would appear a doubtful benefit to the superfluous labourers, who at present share among themselves, in return for their squandered toil, the profits which high farming would procure to a single tenant. High farming means the application of more and more skilled labour to the land; and where land is badly farmed by impoverished labourers it would seem a more appropriate remedy to increase the skill than to lessen the number of the labourers. Lady Verney seems to think of the tenant-farmer like Voltaire of the Deity, if he did not exist "il failloit l'inventer"; but the tenant, like the proprietor, is not to be invented at will. After all, her practical solution of the difficulty is that friendly landlords should let small holdings of five to fifteen acres to agricultural labourers and village tradesmen, who would live partly on wages and partly on the produce of their land; and the difference between such a state of things and peasant

proprietorship is more nominal than real. She mentions a curious example of extreme subdivision in Brittany. Land is measured by the *sillon* (or "furrow-long"), and in one case half a *sillon* had three owners, who worked and harvested it in turn.

The rest of these two volumes is made up of articles the character of which can be guessed from their titles: "Paris during the Exhibition," "Pictures in Holland," "Old Welsh Legends," "Modern Greek Songs," "Dean Milman," "Bunson and his Wife," &c. There are also a few essays on Proof, Art, Civilisation, and "The Powers of Women." The latter was published in 1870, and is worth reprinting just to show how mild a dose of moderate liberalism it was thought salutary to administer fifteen years ago.

EDITH SIMCOX.

#### NEW NOVELS.

*The Sacred Nugget.* By B. L. Farjeon. In 3 vols. (Ward & Downey.)

*A Rich Man's Relatives.* By R. Cleland. In 3 vols. (White.)

*Woven in Darkness.* By W. W. Fenn. In 2 vols. (Kelly.)

*Jan Vedder's Wife.* By Amelia E. Barr. (James Clarke.)

*Every Inch a Woman.* By Mrs. Houstoun. (White.)

Many persons might suppose that the romance of the gold fields had been practically exhausted by the novelists. That this is the reverse of the fact, however, is proved by Mr. Farjeon's new story. It is one of unquestionable interest, though the idea associated with *The Sacred Nugget* appears to be a little far-fetched and fantastic. Mike Patchett, "the man from Pegleg," is a character study of very high merit. As the luck is with some men, Mike cannot undertake the smallest labour at the diggings but gold is the result. He has the most extraordinary run of fortune, and one day he comes across the famous nugget which furnishes the title of the novel. It is "found at the foot of Ironbark Hill, three feet below the surface. Two hundred and twenty-two ounces, in the shape of a cross. Solid gold, with not an ounce of quartz about it." The digger's fame penetrates through the whole of the colonies. Yet, although he amasses wealth as if by magic, and although the coffers of the Melbourne Bank are heavy with his gold, the man's heart is as heavy as his treasure. Deceived by the woman of his love, and voluntarily taking upon himself the punishment for a forgery committed by another, he had been sent out to the Antipodes nearly twenty years before the opening of the narrative. His real name was Purdy. Escaping from his confinement, he assumed the name of Patchett, and went to the gold diggings, where he enjoyed a phenomenal success. But his heart pined for the love of the one being connected with him by the ties of blood—an only daughter, who was a babe when he left England, and whom he had never seen since. Fearing to go back himself in search of her, he commissioned another person to find her and send her out to him. The reader will be entertained in

tracing the imposture of which he is made the victim. A flashy fourth-rate actress is despatched from England as his daughter, whereas the maid who accompanies her is the real child and heiress, though this is not known to her mistress in the outset. That is a very natural touch when, on board the steamer whither he has gone to welcome his Peggy, Mr. Farjeon makes his hero go first up to the maid Madge to embrace her as his child. Little by little the plot is steadily unravelled. Patchett or Purdy is nearly killed by falling down a mining shaft; and his supposed daughter, fearing that her game is pretty well exploded, flies from his side, eloping with an Italian adventurer, and taking the Sacred Nugget and other property with her. Old Purdy is nursed by his real daughter, and things work onward towards a desirable consummation. A prominent part is played by one Mr. Horace Blakensee, a clever and unconventional character. Mr. Farjeon may be congratulated on having produced a novel evincing a distinct vein of originality, and no small share of humour.

The crimes of a man for money form the staple of the plot of *A Rich Man's Relatives*. A villain who could steal a golden-haired child from its mother—her dearest possession—and calmly commission it to be put out of the way, seems more of a fiend than one who could shoot a full-grown man who chanced to stand in his way. But Ralph Herkimer did both these things, as well as a good deal of swindling in the formation of bogus companies, which wrought devastation and wholesale ruin. Fortunately, the two murders which he committed in intent were not committed in actual fact. The child was restored to her parents when she had become a young woman, and the man who was believed to be shot was miraculously recovered by gypsies. The novel furnishes some graphic glimpses of Canadian life, and life among the Indians, and the reader will be interested in pursuing the ramifications of a very entertaining story. Mr. Cleland evidently writes from full knowledge of the people and the scenes he describes.

The writer of *Woven in Darkness* was driven by blindness, some years ago, to seek in the pen something that might serve as a substitute for the brush, which his infirmity obliged him to lay down. His present literary efforts, which he describes as "a medley of stories, essays, and dream-work," need no apology. There is many an allusion in the essays which betrays the spirit and mind of the artist; while in the stories, in addition to a weirdness which is very remarkable, there is a graphic power that deserves frank recognition. Undoubtedly a mass of periodical literature is published which, having no merit of any kind, passes unregretted to that bourne from which it can never return, viz., the hands of the buttermen; but there are to be met with, occasionally, compositions which deserve a better fate. Of this character are Mr. Fenn's, and, if we mistake not, readers will be deeply interested in some of his sketches. In the first volume, among the most attractive of the papers are "The Hand on the Latch," "The Legend of the Light," "The Face at the Window," and "The Marble Hands"; and of papers in the

second volume we may mention "The Night of the Great Wind," "The Captain of the Heart's Content," and "The Missing Man." All these are original in incident and in treatment. But, indeed, we did not find a dull page in the whole of Mr. Fenn's two goodly volumes.

*Jan Vedder's Wife* was originally published in the United States, but it now appears in an English dress. It is a story of life in Shetland, and the characteristics of the old Norsemen are well preserved in the hero of the story and his Lerwick friends. Miss Barr writes very effectively, and there are many tender touches in these pages. The book deals with the at first painful story of Margaret Vedder's wedded life. She and her husband Jan drift asunder, and terrible griefs and angry passions divide them for many years; but at length they are brought together, and Margaret realises to the full the depth of that happiness which she had long put away from her.

Mrs. Houstoun's *Every Inch a Woman*, published in the shilling form now so much in vogue, is very readable, and is calculated to while away pleasantly an occasional hour.

G. BARNETT SMITH.

#### CURRENT THEOLOGY.

*The Prophecy of Joel: its Unity, its Aim, and the Age of its Composition.* By William L. Pearson. (Leipzig: Stauffer.) A research of considerable promise, blending Anglo-American and German elements, and suggesting to us this reflection first of all—How great would be the gain to our theology if the most promising of our students completed their training at the larger German universities! The poverty of our native Biblical criticism, especially in the Old Testament department, makes an honest review of the published results almost necessarily discourteous. It is obviously not merely the want of progressive teachers which is felt: Ewald himself could not neutralise the influences of a faulty system. The wish of Paracelsus—

"Flash on us all in armour, thou Achilles,  
Make our hearts dance to thy resounding steps,"

was not spoken of the class lists of theological examinations! Dr. Pearson, who has suggested these remarks, dedicates his treatise to his American teacher, Prof. W. H. Green, and therefore proceeds from a school very distinct in its opposition to all that savours of "rationalism." We doubt not that he has conscientiously endeavoured to put aside early prejudice, and pursue the higher criticism according to the principles of the best continental critics. The Anglo-American mind comes fresh to such researches, and is perhaps less easily than the German led astray by the imagination. But does Dr. Pearson really think that he can discuss such a difficult question as the date of Joel without having first solved some of the easier critical problems? What has he learned from his German teachers on such long since settled critical questions as those which relate to the speeches of Elihu, the latter chapters of our Book of Isaiah, and chaps. ix.-xiv. of our Book of Zechariah? Nothing. All his reading has but served to confirm him in his educational reverence for the opinions of the synagogue. His own solution of the problem of Joel cannot, under these circumstances, have much weight attached to it. He agrees, no doubt, with Ewald and Bunsen—critics of the non-traditionalistic school; with Ewald, so far as the priority of

Joel to all the other prophetic writers is concerned; and with Bunsen, so far as to place the book in the first generation after Solomon. Ewald and Bunsen were both fine characters, but marred by self-importance; and Bunsen, in particular, in his whirling life, had no leisure to mature his thousand and one literary schemes. Ewald too, as Dorner has suggestively remarked, did not always keep a firm hold on the principle of historical development. The more the later periods of Jewish history and literature are studied, the more it will appear impossible to assign the book of Joel to any age previous to the Restoration. These later periods were not sufficiently studied by Ewald, who did all that one man could do in the fields which called for an army of workers. Dr. Pearson's second and third parts are vivified therefore by his want of proper preparation. He seems to agree with Carlyle that a library is the best university, and has not yet assimilated either the spirit or the best results of continental scholarship. For all that, his treatise is better worth having than any recent English work on Joel, because of its full account of critical views, and because the author writes in an argumentative style. These points are still novelties in Anglo-American biblical literature. And hardly less useful is Dr. Pearson's first part, devoted to the contents, unity, and aim of Joel. There is so strong a temptation to espouse critical results before the text of an author has been sufficiently studied, that a student who sets a better example cannot be too warmly applauded. We cannot enter much into detail. But it is worth noticing that, with Merx, our author understands the imperfects in ii. 18, 19 (beginning), as virtually futures, though without regarding them, as Merx so strangely does, as jussives. He thinks that these are quite sufficient arguments against the allegorical interpretation which refers all the details of the prophecy to the future, without the doubtful argument derived from the "vav consecutive." We are thankful for this protest against the grammatical literalism which seems to have dictated the Revised Version of Joel ii. 18, 19, Ps. cix. 17, though if the imperfects in ii. 18, 19 relate to the future, is it natural to say, with Dr. Pearson, that the perfects and imperfects in the part preceding ii. 18 refer to the past? In conclusion, it should be mentioned that Dr. Pearson's acquaintance with the learned literature of his subject is complete. The only lacuna is inevitably Matthes' "Het Boek Joel" in the January and March numbers of the *Theologisch Tijdschrift*.

*Analytical Notes on the First and Three Last of the Minor Prophets.* With an Appendix on Dan. ix. 24-27. By the Rev. William Randolph. (Bell.) This is not a critical work, but written with so much enthusiasm for Hebrew poetry that we hope that the book may do some little good. It is our duty to add that the author is equally behindhand in Hebrew grammar, historical illustrations and criticism, and biblical theology; his literary apparatus is partly at fault, his training still more. There is abundance of orthodox theology of an antiquated type; thus, in Zech. i. 3, "the co-operation of the three Persons of the Godhead in man's salvation is indicated by the mention of the Divine name three times," &c. Of grammatical help there is little, and that little to our mind very poor; yet it must be admitted that the author in one place protests mildly against the confusion of Hebrew prepositions usual among older writers. Would that the authorities saw the importance of encouraging, not merely Hebrew, but sound Hebrew, a study which can never be dissociated from a critical investigation of the contents of the Old Testament!

*Lehrbuch der biblischen Geschichte Alten Testamente.* Von Dr. August Köhler. II. Hälfte,

1 Theil. (Erlangen: Deichert.) We sincerely wish for this thorough and conscientious work a wide circulation among teachers of the Old Testament. The concessions to criticism are, it is true, very inadequate. Dr. Köhler goes so far as to maintain that "none of the Old Testament historians are so largely dependent on *Quellenschriften* [genuine historical authorities], and none of them gives the men of learning among his contemporaries such means of controlling his statements as the *Chronicler*" (p. 214, note). Still, he means to be fair, and is not above learning from rationalists, to whom as well as to orthodox writers (including those of the *Speaker's Commentary*) he gives ample reference. As one subsidiary evidence of thoroughness, it may be stated that the footnotes form a considerable part of the volume.

*A Catechisme or Christian Doctrine*, by Laurence Vaux, B.D., Canon Regular and Sub-Prior of St. Martin's Monastery, Louvain, Sometime Warden of the Collegiate Church, Manchester. Reprinted from an edition of 1583. With an Introductory Memoir of the Author. By Thomas Graves Law. (Manchester: Printed for the Chetham Society.) The Chetham Society could not have put Vaux's Catechism into better hands. Mr. Law's customary thoroughness and accuracy, together with his exceptionally full knowledge of the history of the struggles and sufferings of the English Roman Catholics during the reign of Elizabeth, make the Introduction (pp. cvij.) a really valuable contribution towards the religious history of the period. In the Catechism itself there is little that calls for comment. It very faithfully pictures the Roman Catholic doctrine of its day as declared by the Tridentine decrees. Mr. Law indicates as worthy of notice Vaux's continuing to retain the old English baptismal formula—"I christen thee in the name," &c., and the old English mode, in administrating the sacrament of extreme unction, of "anointing" "the reins of the back," &c. Again, the prayer at the conclusion of the "Hail Mary," as now used, is omitted. But this is merely an example of Vaux's conservative temper, as the addition had been authorised by Pius V. in 1568.

*Expositions.* By Samuel Cox. (Fisher Unwin.) It will be remembered that more than a year ago the publishers of *The Expositor* withdrew the editorship from Dr. Cox, on account, as is alleged, of certain views on eschatological questions which he held and taught. We have in this volume several discourses of Dr. Cox, which he did not feel himself at liberty to print while acting for Messrs. Hodder and Stoughton, and in which "the larger hope" is set forth with much fulness. The volume is not however confined to these topics, but embraces a considerable variety of sermons on other subjects, written in the style familiar to the readers of the first and second series of *The Expositor*. We hope that this volume may meet with such success as will determine the author to fulfil his half-promise of following it up.

*Sermons preached on Various Occasions at the West London Synagogue of British Jews.* By Rev. Prof. Marks. Second and Third Series. (Trübner.) These volumes will be found full of interest by those who desire to become acquainted with the religious hopes and speculations of modern Judaism. Prof. Marks, in his Biblical exegesis, makes free use of the Hebrew scholarship of Christian as well as Jewish writers, and shows throughout a spirit of commendable liberality of tone. The high moral teaching of these discourses, their earnestness, and their sincerity, can scarcely fail to attract many outside the circle of the author's co-religionists. The discussion of such questions as "Was Mosaic to be perpetual in Israel, or was it to be superseded by a subse-

quent revelation?", and the series of lectures "on the prophecies of Isaiah denominated *Messianic*," are, of necessity, of a controversial character, but the controversy is never allowed to sink below the level of a grave debate. On the question with which Dr. Cox is so much concerned in the volume noticed above, we may quote the following words of Prof. Marks: "To us Jews, who are taught to know God through the attributes with which he is clothed in the Pentateuch, as 'gracious, long-suffering, merciful, and abundant in benevolence and truth,' the doctrine of a hell and of endless torments seems a desecration of the Divine name, surpassing in atrocity the pernicious tenets of paganism." Some additional significance is imparted to these volumes by the fact that they are "published at the request of the council."

*The School of Life.* Sermons by late and present Head Masters. (Rivington.) It was a good thought to have special sermons during the London mission for public school men, but there seems no reason why the sermons should have been printed. There is nothing in any of them which rises above the commonplace, not even the passages about Gordon.

*The Sermons preached at the 700th Anniversary of the Consecration of the Temple Church* (Macmillan) include one by the Archbishop of Canterbury, and one each by the Master and the Reader. No doubt those interested in the celebration desired some memorial of it, or it would be difficult to understand why the present volume was put together. Its originality ceases with its cover, which is buckram painted piebald, with a red cross.

WE have also received:—*The Church of England and other Religious Communions*: a Course of Lectures delivered at the Parish Church of Clapham, by Robert Howard (Kegan, Paul, Trench, & Co.); *Towards the Truth: Thoughts in Verse*, by Sir John Croker Barrow (Longmans); *The Philosophy of All Possible Revelation*, and other Writings, by Robert Corvichen (Williams & Norgate); *The Monthly Interpreter*, edited by the Rev. Joseph S. Exell, Vol. I. (Edinburgh: T. & T. Clark); *Anno Domini*; or, a Glimpse at the World into which Messias was born, by J. D. Craig Houston (Religious Tract Society); *For Family Worship*, Part I., Scripture Readings; Part II., Family Prayers; edited by Lyman Abbott (James Clarke); *The Altar Hymnal*: a Book of Song for use at the Celebration of the Holy Eucharist (Griffith, Farran, & Co.); *The Devotional Service and Chant Book* (Whittingham); *Things New and Old*, in Discourses of Christian Truth and Life, by Washington Gladden (Columbus, Ohio: Smythe; London: James Clarke); *The War of Antichrist with the Church and Christian Civilisation*—Lectures delivered in Edinburgh by Monsignor George F. Dillon (Dublin: Gill; London: Burns & Oates); *The Eve of the Reformation*: an Historical Essay, by Rev. William Stang (New York: Catholic Publication Society; London: Burns & Oates); *Development*: What it can do, and what it cannot do, by James McCosh (Edinburgh: T. & T. Clark); &c. &c.

#### NOTES AND NEWS.

PROF. MAX MÜLLER has been ordered by his doctors to take a complete rest from work for several months. He will go first to Switzerland, and afterwards to the South of Europe, and will not return to England before the beginning of next year. He leaves behind, almost ready for publication, the three volumes of "The Sacred Books of the East" for 1885, which will probably consist of (1) *The Laws of Manu*, translated by Prof. George Bühler, of Vienna, with extracts from all known commentaries; (2) a new volume of the *Satapatha-Brahmana*, translated by Prof. Eggeling, of

Edinburgh; and (3) the *Li Ki*, Rules of Proprietary and Ceremonial Usage in Ancient China, translated by Prof. Legge, of Oxford. Prof. Max Müller has also seen through the press another number of the "Anecdota Oxoniensia," containing the text of *Dharmasamgraha*, with notes, prepared by his late Japanese pupil, Kasawara, and edited after his death from the papers left by him by Prof. Max Müller himself and Dr. Wenzel.

PRINCE IBRAHIM HILMY, son of the ex-Khedive Ismail, will shortly publish, through Messrs. Trübner & Co., an exhaustive work on the literature of the Sudan, ancient, mediaeval, and modern. The bibliography will embrace printed books, periodicals, MSS., maps, drawings, &c.

MESSRS. BLACKWOOD have in the press a volume by Lady John Manners entitled *A Sequel to Rich Men's Dwellings, and Other Occasional Papers*.

PROF. W. MINTO has prepared for publication a new edition of his *Characteristics of English Poetry from Chaucer to Shirley*.

MESSRS. WARD & DOWNEY have in the press a new translation, by Sir Gilbert Campbell, of Victor Hugo's first romance, *Han d'Islande* (1823). It will be called *The Outlaw of Iceland*.

MR. ELLIOT STOCK is engaged in making a facsimile of Vaughan's *Silex Scintillans*. The edition will be restricted to under five hundred copies.

*A Prince of Darkness*, a new novel by the author of "The House on the Marsh," will be ready early in August. It will be published here in three volumes by Messrs. Ward and Downey, and an edition will be issued simultaneously in the United States.

MR. ALFRED O. LEGGE, author of "The History of the Papacy," will publish immediately with Messrs. Ward and Downey a new work on the Life and Times of Richard III., which will be entitled *The Unpopular King*. It will be in two volumes, and will contain several illustrations.

A NEW series of shilling volumes, to be called "Travellers' Joy Books," is announced for publication by Messrs. Simpkin, Marshall, & Co. The first volume will be *Don Quixote*, illustrated.

CHEAP editions of several novels are about to be issued by Messrs. J. & R. Maxwell, among them being *Fragoletta*, by "Rita"; *Parted Lives*, by Mrs. Spender; *Pure Gold*, by Mrs. Lovett Cameron; and *Unfairly Won*, by Mrs. Power O'Donoghue.

THE National Press Agency is about to publish two pamphlets by Mr. I. S. Leadam, tracing the history of the new Franchise Act in its passage through Parliament.

THE result of the contest for the Amateur Shorthand Championship in connexion with *Cassell's Magazine* is announced in the August number. We understand that Mr. Frederick Pitman acted as judge on the occasion.

THE glory of the Birmingham Public Reference Library is the Shakspere collection, originally founded in 1864, destroyed by fire in 1879, but now restored almost to its former number of seven thousand volumes. A description of this collection, in the form of a lecture, by the well-known Shakspere scholar, Mr. Samuel Timmins, has just been published at one penny by the Midland Educational Company.

ANOTHER interesting volume just issued in connexion with the reference department of the Birmingham Free Library is a "Catalogue of Books about, printed in, or illustrative of the History of Birmingham," compiled by Mr. J. D. Mullins, the chief librarian. It contains

more than six thousand entries, classified under about thirty headings, of which pamphlets relating to Birmingham and books printed at Birmingham are, perhaps, the most valuable. This collection, like the Shakspere one, has been entirely formed since the fire of 1879.

THE NEW YORK *Critic* gives, in its series of "Authors at Home," an account of Mr. Goldwin Smith in its number for July 11.

A NEW YORK publisher has issued a priced catalogue of "First Editions of American Authors," from which we select the following specimens: Benjamin Franklin's *Poor Richard* (1734), 50 dollars (£10); Longfellow's *Outre-Mer* (1833-34), 35 dollars (£7); a complete set of the *Dial*, Hawthorne's *Gentle Boy* (1839), and Artemus Ward's *Travels among the Mormons* (1866), 30 dollars (£6) each; Poe's *Poems* (1831), Poe's *Tales Grotesque and Arabesque* (1840), and Whittier's *Moll Pitcher* (1832), 25 dollars (£5) each; Walt Whitman's *Leaves of Grass* (1855), 15 dollars (£3).

IT is interesting to learn that a Hindu widow, Mrs. Ramabhai, has started in business at Bombay as a bookseller. Her husband, the late Mr. Atmaram Sagoon, was also a bookseller; but her shop is independent of the firm in which he was a partner.

M. ZOLA, in contradiction of rumours about the subject of his forthcoming book, *l'Œuvre*, writes that "il s'agit simplement d'une étude de psychologie très fouillée et de profonde passion."

#### IN MEMORIAM

W. S. W. VAUX, ESQ., M.A., F.R.S.  
(Late Secretary to the Royal Asiatic Society.)

ذَهَبَتْ وَخَلَقَتْ الْفَقَائِلَ نُوحًا

عَلَى عَالَمٍ أَحْيَى الْمَعَارِفَ وَالْعِلْمَ

لَقَدْ عَشْتَ فِي الدُّنْيَا فَشَيَّدْتَ حَكْمَةً

أَفَادْتْ بِنَيْمَهَا الْفَضْلَ وَالْعِلْمَ وَالْفَهْمَ

وَاظْهَرْتْ مِنْ كُلِّ الْحَقَائِقِ كُنْهَهَا

وَلَوْعَشْتَ لَمْ تَرْكْ عَلَى أَرْضَنَا أَعْمَى

فَقَدْ شَارَكَ الْغَرْبَ الَّذِي هُوَ مَوْطَنٌ

لَكَ أَشْرَقَ فِي حُزْنٍ عَلَيْكَ فَمَا أَسْمَى

تَسْرُحُ الْعِلْمَ لَقَدْ مَاتَ وَكَسْنَ

۱۷۱۰ ۱۷۱۱ ۱۷۱۲ ۱۷۱۳ ۱۷۱۴

113. HABIB ANTHONY SALMONÉ.

(Translated by H. Cunynghame.)

Thou hast departed, but thy virtues still  
Remain to mourn thy loss, for thou hast given  
New life to learning. Whilst with us below  
Thy constant aim was ever to promote  
Wisdom, which gives her children hope and  
strength. Thou hast loved truth, and, where thy will pre-  
vailed,  
Her sons were free from error's blinding hand.  
Thrice happy thou! for whom the Eastern world  
In sorrow joins thy Western native land.

Let Learning mourn, for Vaux her son is dead.\*

\* This last line is a chronogram in Arabic, embodying the Muhammadan year, 1302 A. H.

## VICTOR HUGO'S LITERARY TESTAMENT.

WE quote from the *Rappel* the text of Victor Hugo's literary testament. The three executors named have accepted the trust, but have declined any profit for themselves; the proceeds are to be applied to the subscription for the national monument to Victor Hugo.

"Je veux qu'après ma mort tous mes manuscrits non publiés, avec leurs copies s'il en existe, et toutes les choses écrites de ma main que je laisserai, de quelque nature qu'elles soient, je veux, dis-je, que tous mes manuscrits, sans exception, et quelle qu'en soit la dimension, soient réunis et remis à la disposition des trois amis dont voici les noms: Paul Meurice, Auguste Vacquerie, Ernest Lefèvre.

"Je donne à ces trois amis plein pouvoir pour requérir l'exécution entière et complète de ma volonté. Je les charge de publier mes manuscrits de la façon qui voici: Leadits manuscrits peuvent être classés en trois catégories: Premièrement, les œuvres tout à fait terminées; Deuxièmement, les œuvres commencées, terminées en partie, mais non achevées; Troisièmement, les ébauches, fragments, idées éparses, vers ou prose, semées çà et là, soit dans mes carnets, soit sur des feuilles volantes.

"Je prie mes trois amis, ou l'un d'eux choisi par eux, de faire ce triage avec le plus grand soin et comme je le ferai moi-même, dans l'esprit et dans la pensée qu'ils me connaissent, et avec toute l'amitié dont ils m'ont donné tant de marques. Je les prie de publier, avec des intervalles dont ils seront juges entre chaque publication: D'abord, les œuvres terminées; ensuite, les œuvres commencées et en partie achevées; enfin, les fragments et idées éparses. Cette dernière catégorie d'œuvres, se rattachant à l'ensemble de toutes mes idées, quoique sans lien apparent, formera, je pense, plusieurs volumes, et sera publiée sous le titre *Océan*. Presque tout cela a été écrit dans mon exil. Je rends à la mer ce que j'ai reçu d'elle.

"Pour assurer les frais de la publication de cet ensemble d'œuvres, il sera distrait de ma succession une somme de cent mille francs qui sera réservée et affectée auxdits frais. MM. Paul Meurice, Auguste Vacquerie et Ernest Lefèvre, après les frais payés, recevront, pour se les partager entre eux dans la proportion du travail fait par chacun: (1<sup>o</sup>) Sur la première catégorie d'œuvres, quinze pour cent du bénéfice net; (2<sup>o</sup>) Sur la deuxième catégorie, vingt-cinq pour cent du bénéfice net; (3<sup>o</sup>) Sur la troisième catégorie, qui exigera des notes, des préfaces peut-être, beaucoup de temps et de travail, cinquante pour cent du bénéfice net.

"Indépendamment de ces trois catégories de publication, mes trois amis, dans le cas où l'on jugerait à propos de publier mes lettres après ma mort, sont expressément chargés par moi de cette publication, en vertu du principe que les lettres appartiennent, non à celui qui les a reçues, mais à celui qui les a écrites. Ils feront le triage de mes lettres et seront juges des conditions de convenance et d'opportunité de cette publication. Ils recevront sur le bénéfice net de la publication de mes lettres cinquante pour cent.

"Je les remercie du plus profond de mon cœur de vouloir bien prendre tous ces soins. En cas de décès de l'un d'eux, ils désigneront, s'il était nécessaire, une tierce personne qui aurait leur confiance, pour le remplacer. Telles sont mes volontés expresses pour la publication de tous les manuscrits inédits, quels qu'ils soient, que je laisserai après ma mort.

"J'ordonne que ces manuscrits soient immédiatement remis à MM. Paul Meurice, Auguste Vacquerie et Ernest Lefèvre pour qu'ils exécutent mes intentions comme l'eussent fait mes fils bien aimés que je vais rejoindre.

"Fait, et écrit de ma main, en pleine santé d'esprit et de corps, aujourd'hui vingt-trois septembre mil huit cent soixante-quinze, à Paris.

"VICTOR HUGO."

## SELECTED FOREIGN BOOKS.

## GENERAL LITERATURE.

CATALOGUE général des Manuscrits des Bibliothèques publiques de France. Paris—Bibliothèque Mazarine. Par : Pion. 12 fr.

DABYL, Ph. Le Monde chinois. Paris : Hetzel. 3 fr. 50 c.

KOEPPEL, E. Laurents de Premierfait u. John Lydgate. Bearbeitungen v. Boccaccios de casibus virorum illustrium. München : Buchholz. 2 M.

LANFAYE, P., Correspondance de. Paris : Charpentier. 7 fr.

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MORE, H. Zur Biographie Pestalozzi's. Ein Beitrag zur Geschichte der Volkserziehung. 3. Th. Winterthur: Bleuler-Hausheer. 4 M.

POLETO, D. G. Dizionario Dantesco di quanto si contiene nelle opere di Dante Alighieri con richiami alla somma teologica di S. Tommaso d'Aquino. Vol. I. A.B.C. Verona: Münster. 4 L.

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## HISTORY.

ANNALEN d. historischen Vereins f. den Niederrhein insbesondere die alte Erzdiözese Köln. 43. Ht. Köln: Boisserée. 3 M. 60 Pf.

JELLINEK, B. Ueb. Schutz- u. Wehrbauten aus der vorgeschichtlichen u. älteren geschichtlichen Zeit. Prag: Rzwnatz. 4 M. 50 Pf.

PIERLAS, C. de. Documents inédits sur Monaco: les Grimaldi et leurs relations avec les ducs de Savoie. Turin: Bocca. 5 fr.

REYMOND, L. H. Etude sur les institutions civiles de la Suisse au point de vue de l'histoire et de la philosophie du droit. Geneva: Stapelmohr. 3 M. 20 Pf.

SAVIO, F. Studii storici sul marchese Guglielmo III di Monferrato ed i suoi figli. Turin: Bocca. 4 fr.

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## PHYSICAL SCIENCE AND PHILOSOPHY.

HAMANN, O. Beiträge zur Histologie der Echinodermen. 2. Ht. Die Asteriden, anat. misch. u. histologisch untersucht. Jena: Fischer. 9 M.

KLOTZ, J. P. J. Prodrome di Flora del grand-duché di Luxemburg. Vol. 2. Livr. 1. Berlin: Friedländer. 2 M. 40 Pf.

KRÜKENBERG, C. F. W. Vergleichend-physiologische Vorträge. IV. Heidelberg: Winter. 2 M. 80 Pf.

RIRGER, C. E. exacte Methode der Craniographie. Jena: Fischer. 4 M. 50 Pf.

SOULIER, E. Eracilo Efesio. Studio critico. Turin: Loescher. 5 fr.

VOGLER, Ch. A. Lehrbuch der praktischen Geometrie. 1. Tl. Vorstudien u. Feldmessen. Braunschweig: Vieweg. 16 M.

WAGNER, N. Die Wirbellosen d. Weissen Meeres. Zoologische Forschung. an der Küste d. Solowetzkischen Meeresbuns. 1. Bd. Leipzig: Engelmann. 100 M.

WEISMANN, A. Die Continuität d. Keimplasma's als Grundlage e. Theorie der Vererbung. Jena: Fischer. 2 M. 60 Pf.

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DAMSTÉ, P. H. Adversaria critica ad C. Valerii Flacci Argonautica. Leipzig: Fock. 2 M.

HEYMANN, P. In Proptrium quae questions grammaticae et orthographicae. Leipzig: Fock. 2 M.

JESCHONKE, F. De nominibus quae Graecis pecudibus domesticis indiderunt. Königsberg-L. Pr.: Koch. 1 M. 50 Pf.

JORDANI, N. Quæstiones Theognideæ. Königsberg: Hartung. 1 M. 50 Pf.

STEINBORFF, G. Prolegomena zu e. koptischen Nominalklasse. Leipzig: Hinrichs. 2 M.

WALTMATH, W. Die fränkischen Elemente in der französischen Sprache. Paderborn: Schöningh. 1 M. 20 Pf.

## CORRESPONDENCE.

## ANGLO-SAXON NAMES.

Nottingham: July 18, 1885.

Since writing my letter of July 6 I have met with confirmation of one or two points in it. I have discovered a much earlier instance of a Teutonic use of a double-name. Iornandes, *De Rebus Geticis*, c. 50, states that the Amaling *Gunthigis*\* was also known as *Baza*. In a dubious charter printed by Kemble, *Cod. Dipl.* vi., p. 17, dated 959, an *Ælhelm-Wolga* (= *Wulf-gár*?) occurs; and Reginald of Durham, a popular religious writer of the twelfth century, mentions a landowner "Waltheus nomine, cognomento Aldene," *Lib. de Mirac. S. Godrici*, p. 441, § 563. This is the Anglo-Saxon *Wealh-béo*† + Anglo-Saxon *Healf-dene*.

\* *Gunthigis* is from \**gun*, war, battle (Anglo-Saxon *gníð*) + *gisal* (Anglo-Saxon *gisal*), a hostage, pledge, *gis* being shortened from *gisal*, as in Old-Norse names. See Dietrich, *Ueber die Aussprache des Gothischen während der Zeit seines Bestehens*, Marburg, 1862, p. 74. The Frankish *Gundegisilus* occurs in Gregory of Tours, *H. F.*, 389, 22.

† Not *Wealh-béo*. It is evident that the Anglo-Saxon name was *Wealh-béo*, which occurs in *Bœowulf*, ll. 664, 1162, 1215, 2174, and is correctly represented by the modern surname *Wal-thew*.

In my letter I suggested that *Bata* was probably a pet form of a name in *Beadu-*. I have since collected some evidence in support of this suggestion. This Anglo-Saxon *Beadu* represents an original *Badu*, the *w* in Anglo-Saxon being vocalised to *u*. This *u* in its turn has modified the *a* to *ea*, in accordance with the laws of *umlaut*. In Old Northumbrian it is quite clear that when *Beadu* or *Badu* was followed by a syllable beginning with a vowel,\* half-vowel or *h*, the *u* of *Beadu* was lost. Thus in the *Liber Vitae Dunelmensis* this stem appears as *Badu*, *Beadu*, when followed by a consonant, as in *Badu-frith*, *Beadu-frith*, *Beadu-gils*, *Beadu-mon*, *Beadu-mund*, *Badu-degn*, † *Beadu-degn*; but when followed by a half-vowel or *h* we have uniformly *Bad-* (not *Bead-*), as in *Bad-helm*, *Bad-hard*, *Bad-uaal*, *Bad-uaui*, † *Bad-uulf*, and, with change of *d* to *ð*, *Bad-hun*. The same rule applies to names in *Headu-*. No doubt the same law existed in the other Anglo-Saxon dialects. A Mercian (?) *Beadheard*, *Bau-hard*, attended the Council of Clofeshó in 823 and 824. I think we may safely assume that when the *u* disappeared before a vowel the stem remained as *Bad-*. If we add to this the *a* of the pet form, we obtain *Bad-a*, a name that actually occurs in the *Lib. Vitae Dun.* 9, col. 2; † 3, col. 2. Precisely equivalent to this is the *Badd-o* of Gregory of Tours, *H. F.* 356, 11; 369, 2a, and the Old High German *Paz-o*, *Patt-o* (Grimm, *D. G.* ni. 682). I think that the *Baz-a* of *Foranades* should also be referred to this root. Dietrich, *Aussprache des Gothischen*, p. 84, compares the *Patz-a* of *Cassioidos*, v. 33, and the *Bat-a* of *Ælthic Bata*; but he refers the root to the Gothic *hatiza*, *ga hatan*, the first of which corresponds with the Anglo-Saxon *betra* (better). I venture to think that Dietrich is wrong in this case.

The change from *Bad-a* to *Bat-a* is not a very violent one, but it is necessary to prove it. It is evident, in Anglo-Saxon, that the voiced dental (*d*) frequently changed at the end of a syllable to the voiceless dental (*t*), (see Sievers, *Angelsächsische Grammatik*, § 224).|| In the

Besides *béo* (Gothic \**bíus*, preserved only in the nom. and gen. pl. *biwðs*, *biwð*) is a well-known Teutonic name-particle (Grimm, *D. G.*, ii. 532); but *béo* puzzled Grimm somewhat (*ibid.*). Ivar Aasen has made the brilliant suggestion that *bjáfr* in the Norse names arose from a misunderstanding by the Northmen of the *bíos* of Anglo-Saxon names, and that they substituted their own *bjáfr* (= Anglo-Saxon *béo*) for this *bíos* (*Norsk Nænebog*, p. 54). This Anglo-Saxon *béo* is represented in Old Norse by *bér*, as in *Ham-bér*, *Sig-bér*, *Hjalm-bér*, but *bér* was shortened from the primitive Norse *bewar*. See Noreen, *Altnordische Grammatik*, § 184; Anhang 20. Still, it is very probable that Earl Sigewulf (= Old-Norse *Sigurðr*) bestowed the name *Valbjáfr*, and not *Wealh-béo*, upon his son, for Orlygr, one of the early settlers of Iceland, had a son named *Val-bjáfr* (see Vigfusson's *Reader*, p. 3, 9).

\* It is perfectly reasonable to assume that a vowel had the same power as a half-vowel, although there is no evidence of this in the name-system, because there are no second members of names beginning with a vowel. But perhaps *Badgis*, *Lib. Vitae Dunelm.* 31 col. 2, may be considered an instance, if the *g* be treated as soft.

† *Badu-degn* in *Beda*, *H. E.*, iv. 30.

‡ *Bad-uaui* in *Beda*, *H. E.*, iv. 19; *Bad-win-us* in *Eddi*, *Vita S. Wilfridi*, c. 58 (ed. Raine, p. 87).

§ In Kentish the *u* of *Beadu* seems to have occasionally become *a*, probably through *o*. A *Bada-nóð* *diacuon* occurs in two Kentish charters of 833 and 834 (*Cart. Saxon.*, i. 524, 8; i. 576, 32). Cf. Kemble, *Cod. Dipl.*, iv. 62, 1: "in loco qui *Bædalac* dicitur," representing a *Bada-lac* for the normal *Beadu-lac*.

|| Sievers, however, by some oversight, instances *Wulf-hát*, *Poeh-tát*, from a charter of A.D. 704 (Kemble, No. iii.; *Cart. Saxon.* i. 164), as being from *hád*. But this *Poeh-tát* is called in the body of the charter *Pægt-hath*, where the singular form *Pægt* clearly represents the *brechung* of *t* before *h*,

L. V. D. the pet form of "Ead-" in a, regularly *Ead-a* (11, col. 2; 12, col. 2; 21, col. 2, &c.), also occurs as *Add-a*\* (20, col. 3; 25, col. 1), and as *Eat-a* (26, col. 3; 35, col. 1, &c.), *Att-a* (21, col. 2). Other instances are *Ud-a*, *Utt-a*, *Uitt-a* compared with *Uid-sith†* (21, col. 2), which gives us the stem *Wid* of these forms. As *Ed-a* changed to *Eat-a*, *Wid-a* to *Wit-a*, so would *Bud-a* to *Bat-a*.

With regard to *Putt-uc* being a pet form of a name, I have been fortunate enough to discover an actual instance of its use. It occurs as "Putt-uc," the name of a witness to a charter of 701 (Kemble, C. D. No. 497; *Cart. Saxon.* i., 149, 11). With it may be compared *Pud-* (*Cart. Saxon.* i., 276, 8), who appears to be the same person as the *Budd-a* of p. 269, 28. Cf. also *Bud-a* (*Id.* i. 107, 13). This *Bud-a*, *Pud-a*, *Putt-a* suggests another change of voiced to voiceless consonants. The dim. -u, -uc of *Putt-uc* is the same as the ock of *bullock*, *hillock*. It occurs in its full form as -uca in *Bad-uc* (*L. V. D.* 24, col. 1; 25, col. 1), which would make a gen. -ucan. Grimm, *D. G.* iii. 677, says that *u* here stands for *i*, so that *uca* represents the Sanskrit -ika, Greek -ixos, Gallic -ico, Old High German -ika (see Fick, *Griech. Person.*, p. xii.). This *ika* regularly appears as -eca in Anglo-Saxon, as *Bead-eca* of the "Gleeman," *Ead-eca* (= *Aud-eca* of Gregory of Tours, 283, 6, &c.). Cf. Anglo-Saxon *geol-eca*, *geol-uca* for a similar confusion of *eca* and *uca*.

I am sorry that I cannot satisfactorily answer Mr. Freeman's question about the double names. I am afraid that sufficient data do not exist to prove or disprove any theory as to the meaning of these double names. In the twelfth and thirteenth century I think they are sometimes patronymic, a view that is partly confirmed by the frequent occurrence in the early instances of the second name in the pet or shortened forms. Then, again, great looseness prevailed in the name-giving. Mr. Coote, *Romans of Britain*, p. 472, note, has collected instances of Anglo-Saxon names that were clearly bestowed at baptism or christening. Names were often changed in after-life. Mr. Freeman will no doubt recall the tale that King Offa had changed his name from *Wine-frið*. Bartholomew, born *circa* 1120, we are told, in his *Vita*, ed. Arnold, p. 296, § 2, "primo a parentibus *Tosti* dictus est, cuius nominis etymologiam socii eius adolescentium irridentibus, *Willelmum* dixerunt." So that Bartholomew bore the name *Tosti* for several years, then the name *William*, and, finally, upon his entering into a monastery, the name *Bartholomew*. Reginald of Durham gives instances where parents changed their children's names from *William* to *Godric*, from *Ralph* to *Godric*, from *Julia* to *Maria*; *Libellus de Mirac. S. Godrici*, p. 434, §§ 550-1. See also Stevenson's note. It is certain that the writers who record these names regarded them as nicknames, for the second name is generally introduced by a "cognomine" or "cognomento."

I have not access to the third edition of Mr. Freeman's great work, so that I am unable to peruse his notes on these double names. I have notes of several other names that may possibly come under this heading, such as *Benedict*

and hence equals the more usual *Pioht*, *Peoht*, a Pict. The Northumbrian form is *Pect*, so *Peoht-hat* is clearly the same name as the *Pect-haeth* of *L. V. D.*, p. 33, col. 1, also written *Pect-head*. This *haed* is clearly put by apocope for *haedu = haedū*.

\* This doubling of the consonant in the pet-form is quite usual in the Aryan name-system. See Fick, *Die Griechischen Personennamen*, p. lix., for instances.

† A study of the *L. V. D.* would have shown philologists, years before it was generally admitted, that the *Wid-sith* of the "Gleeman" is a proper name, and not an adjective.

*Bisop*, who was originally called *Bisop Baducing* (= son of *Bad-uc*); *Eddi*, c. 3. Here *Bisop* would seem not to mean *episcopus*, but to be an old Northumbrian personal name. A *Bisop Abbas* occurs in *L. V. D.*, 8, col. 3; a *Bisop presbyter*, 10, col. 2; and a *Betscop presbyter*, 10, col. 3.

As to *setan, sete*, I see that Lappenberg and Thorpe (*Flor. Wigorn.* i. 238, note) also use the unauthorised pl. *setas*. While dealing with the ungratifying subject of these errors, I should like to draw attention to a very unwarranted assumption of Green's. In the *Making of England*, p. 156, he says, "We find in the name Folkestone the trace of another separate folk." We might well wonder why an English tribe surrounded by other English tribes should call themselves "Folk," *kar' &go;h*. The name Folkestone is much more reasonably explained as either the *stone* or *town* of *Folc*, a pet name formed by the first member of a name like *Folc-wine*, *Folc-here*, *Folc-herd*, *Folc-weald*, &c. Green has also evolved a tribe or nation out of the name *Snotinga-lám* (Nottingham), with which he peoples South Notts in his map at p. 202. Here again he uses the gen. pl. *Snotinga* instead of the nominative. At p. 424 Green says that "the identity of many of the Lombard and English names . . . points to closer bonds between the people than those of mere neighbourhood." The Lombards, like the Anglo-Saxons, the Franks, and the Scandinavians, used the common Teutonic name-system, and their names do not resemble the Anglo-Saxon names any more than the Frankish names, and both the Frankish and Lombard names are free from many of the phonetic changes that bring the Anglo-Saxon and Old Norse names so near together.

The correction of these errors—which, after all, do not detract from the greatness of Green's work—is anything but a pleasant task. Still it is desirable that they should be corrected. I would plead, in the very appropriate words of the greatest master of Anglo-Saxon prose, that I do not make these corrections "burb gelynde mycelre lare, ac forþan be ic gesahen und gehýrd meycel gedwyld on manegum Engliscum bocum, be ungelæfrede menn, burh heora bilewitnyses, to miclum wisdome tealdon" (*Elfried's Homilies*, ed. Thorpe, i. p. 2). W. H. STEVENSON.

#### "DEFNSAETAS."

8, *Stone Buildings*, Lincoln's Inn: July 27, 1885.

That my good friend Mr. Thomas Kerslake has a right to claim the accident of having, in 1879, detected and traced the error of speaking of *Defnsaetas* as the name of the West-Saxon colonists of Devon, I do not dispute; but I hope he will not be hurt at finding that the error was detected and traced by others before him. In a paper, written in 1877, read at Kingsbridge in July of that year, and published in the *Transactions* of the Devon Association, vol. ix., pp. 198-211, I pointed out, at some length, that Sir F. Palgrave seemed to have made a mistake about the document printed in Wilkins's *Concilia*, p. 125; that the *Dunsætas* of that instrument were probably inhabitants of Gwynedd or Gwent, and that the notion of the Exe having been a frontier stream between the Welsh Devonshire men and the English Devonshire men was a delusion. I further observed that if *Defnsaetas* (a word, by the way, of Sir F. Palgrave's own invention, being a mistaken reading of his for *Dunsætas*) had been really the name of the men of Devon, the county would have been called Devonshire, not Devonshire. At that time I had not seen Thorpe's note at p. 352 of vol. i., of the *English Laws*, 8vo edition (1840), which seems to have called attention to the question for the first time.

But what is curious is that in 1877 I believed

Mr. Kerslake to be of the same opinion as Palgrave, for in 1873 Mr. Kerslake wrote as follows:

"This is in effect to say that there was a time when the frontier-line between England and Wales actually passed through the interior of the city of Exeter, dividing it into two distinct parts, and occupied by one of these two nationalities."—"The Teuton and the Celt in Exeter," *Arch. Inst. Journal*, xxx., 216.

So far from contradicting or opposing the above view, Mr. Kerslake seemed to adopt and support it with certain modifications of his own. So that, in venturing to challenge Palgrave, I thought I was combating Mr. Kerslake's view also.

And what is more curious is that I sent a copy of my paper to Mr. Kerslake among others; and in a letter from him to me, now before me, dated December 13, 1877, Mr. Kerslake writes: "I am glad you do not accept *Defnsaetas*." So that he must have read what I had written, but, as was very natural, must have forgotten all about it in 1879.

If I may be allowed to remark on the former letter from Mr. Freeman on this subject, I may say that probably the place to which he refers, but cannot remember, where the form *Defnsaetas* has been allowed to remain, is the map which appears at p. 35 of vol. i. of the third edition (1877) of the *Norman Conquest*. That map was (unfortunately as to this particular) copied for Green's *Short History of the English People*, and repeated (not without protest) in his larger *History*. Thus the error has, one way and the other, been widely circulated. It was repeated so late as in 1883 in the text of Green's *Conquest of England*, p. 234.

May I also observe that the study of "double names" cannot be complete without taking into account Kemble's paper on "The Names, Surnames and Nicknames of the Anglo-Saxons" in the Winchester volume of the *Journal of the Archaeological Institute*.

JAMES B. DAVIDSON.

#### SCIENCE.

##### RECENT WORK IN ASSYRILOGY.

Munich.

MANY valuable books on Assyriology have been brought out during the last few months. The results of the important excavations made under the superintendence of the French vice-consul, M. E. de Sarze, are being published in an admirable collection of ancient Babylonian inscriptions, of which the first part was issued a short time ago. We may specially call attention to the photographs of a cylinder inscription of thirty columns, containing more than 2,200 lines (plates 33 and 34 of M. de Sarze's *Découvertes en Chaldée*), in which the name of the so-called ancient ruler (*patisi*), *Gudia*, is to be read. Other new documents will be found also in M. Joachim Menant's *Catalogue méthodique et raisonné de la collection de M. de Clercq*, of which the first part has lately appeared. A beautiful cuneiform text from a recently discovered cylinder, now in the Metropolitan Museum of Art at New York, has been transcribed and translated, with introduction and notes, by Dr. O'Conor, S.J., of the Woodstock College in Maryland, the text itself being autographed by the skilful pen of the well-known compiler of a "Wörterverzeichnis," the Rev. J. N. Strassmaier. The department of Oriental Antiquities in the British Museum has not been idle. Mr. Pinches has given several remarkable tablets with philological remarks in the *Proceedings* of the Society of Biblical Archaeology, and has continued his very useful corrections and additions to the Fifth Volume of the *Cuneiform Inscriptions of Western Asia* in the *Zeitschrift für Keilschriftforschung*, where he has published

also a tablet containing archaic forms of the Babylonian characters. In the next part of the same *Journal* (to be issued immediately), Prof. Sayce will finish his paper on the medical tablets in the British Museum, which he has called a sort of Babylonian *Papyrus Ebers*. A fragment of a Syllabary has been published by myself, and collated again and partly corrected by Mr. Pinches. As one of the most valuable works on this subject we must finally mention the admirable third edition of Prof. Delitzsch's *Assyrische Lesestücke* (Leipzig: Hinrichs), with grammatical paradigms, a full list of signs, augmented by Babylonian and archaic forms of the cuneiform characters, newly collated or entirely new texts, like the so-called Zürich Vocabulary, the interesting "reading-book" of the young Asnapper (Kouyunjik 4378), the eleventh tablet of the Nimrod series, or so-called Deluge-tablet, newly translated by Prof. Oppert, and a short Assyrian glossary.

Besides those new publications of cuneiform texts, we have had several very interesting papers containing commentaries on Assyrian and Akkadian literature. Especially useful for lexicography and comparative studies is Dr. Jensen's Dissertation on the sixth tablet of the *Surbu* series, published in *W. A. I.*, iv., 7, 8, in which the author treats very cleverly of many difficult questions of cuneiform research, and proposes a new pronunciation for Akkadian roots, adding a number of philological notes on the Assyrian grammar and lexicon. Also Dr. Zimmern, of Erlangen, in his little brochure in *W. A. I.*, iv., 29, No. 5, with a commentary, which he calls "Babylonische Buss-psalmen," more especially in the introductory notes, gives some very interesting remarks on this part of cuneiform literature, and on the transcription of Assyrian. He rejects quite rightly, as we believe, the attempt to embody the Sumerian "in a certain family of languages, viz., the Turko-Tataric," newly made again by Dr. Hommel; while he concedes to M. Halévy and the late M. Guyard, that we have in our Sumerian texts not always a *lingua pura*, but one sometimes mixed with Semitic (i.e., Assyrian) elements, and that, in certain syllabaries, there are ideograms used in a different way from the others, which we may call, with M. Halévy, a kind of *rebus* (cf., Delitzsch in the *Literarisches Centralblatt*, 1883, col. 353 ff.). Prof. Haupt has published, in the January number of the *Chicago Hebraica*, the first part of an excellent paper on Assyrian Phonology, where he gives a full list of paradigms for the vowels *a, i, u; ā, ī, ū* in Assyrian, with additional philological notes. On the Assyrian and Akkadian pronouns an interesting paper, by M. Bertin, has been published in the *Journal of the Royal Asiatic Society*.

I may be allowed to conclude these few remarks by calling attention to Prof. Delitzsch's Assyriological notices on the Old Testament in the *Zeitschrift für Keilschriftforschung*, and to an admirable little book by Prof. Francis Brown, of the Union Theological Seminary at New York, on the use and abuse of Assyriology in Old Testament study. May all those Semitic scholars who intend to point out the "historical results" of the new French discoveries in Tell-Loh remember what the author says on the abuse of it, and may all those who rejected the identification of Pul and Tiglathpileser remember what he says on the use of our "noble science"!

C. BEZOLD.

#### ENDOWMENT OF RESEARCH IN AMERICA BY PROF. TYNDALL.

We quote the following from the New York *Tribune*:

"Prof. Tyndall has given to Columbia College 10,800 dollars as a foundation for a fellowship in physics to be conferred by the corporation. A

written instrument conveying the gift has been placed in the hands of President Barnard by Mr. W. H. Appleton, of this city [New York]. In a letter to the trustees, accompanying the deed of gift, Mr. Appleton narrates the circumstances which led to this act of liberality on the part of Prof. Tyndall. The professor was invited to visit this country in 1872, and to deliver here a series of lectures. These lectures were given in New York, Philadelphia, Washington, and Boston. The net proceeds in this city were paid to the professor, though elsewhere only his expenses were paid. But as he did not come to this country to lecture for money, he resolved to constitute of these proceeds a fund for the encouragement of original research in physics in the United States. He placed this fund (amounting then to about 13,000 dollars) in the hands of three trustees, viz., his uncle, Dr. Hector Tyndall, of Philadelphia, Prof. Joseph Henry, of Washington, and Dr. E. L. Youmans, of New York, providing that any vacancies which might occur in this board should be filled by appointment by the president of the National Academy of Sciences for the time being. Prof. Henry and Dr. Tyndall having died a few years later, the president of the Academy, Dr. William B. Rogers, of Boston, appointed in their stead President Barnard and Prof. J. Lovering, of Harvard University.

"The design of Prof. Tyndall as to the application of the fund was that its annual interest should be devoted to the support of one or two fellows in science, who should be young men of talent and fondness for physical research, and who should be willing to devote themselves to original research for life. The trustees found some difficulty in selecting persons fulfilling these conditions; and after some years of experience they resolved to represent to Prof. Tyndall that the object aimed at by him would probably be better accomplished by placing the administration of the fund in the hands of some one or more educational institutions, where numbers of young men are always on trial, and where suitable subjects for this benefaction would probably be more easily found.

"In the meantime, the value of the securities in which the fund had been invested had largely increased, and the fund had grown also by the accumulation of its unexpected income, so that it reached 32,400 dollars. Prof. Tyndall, acting on the advice given him, resolved to divide this sum into three equal parts, and to give one of these parts to Columbia College, one to Harvard University, and one to the University of Pennsylvania. The negotiations necessary to effect this change have occupied several months, but have now been brought to a close, and the money has just been paid over to the institutions. At their meeting in October the trustees of Columbia College will receive official notice of the transaction, and will doubtless accept willingly the trust offered to them."

#### OBITUARY.

RUDOLF MERKEL.

[We have received, through Mr. R. Ellis, the following obituary notice of the well-known scholar Rudolf Merkel, written by Dr. F. Polle, who knew him intimately during the last six years of his life, and who has also had the advantage of receiving particulars of his early days from one of his oldest friends, Herr Hermann Besser.]

Lauenstein, Saxony: July 21, 1885.

RUDOLF MERKEL was born on March 29, 1811, at Düben in Prussian Saxony. He received his early education partly at Zeitz, where his father had been appointed to a post in the judicial service, and partly at the famous college of Schulpforte. Being highly gifted by nature as well as most devoted to study, he learnt not only what was to be taught in the college, but also English and Italian. After Aeschylus, Dante was always his favourite poet. From Schulpforte he passed to the University of Halle as a student of philology. While at Halle he was an active member of the Burschenschaft; and in about the year 1834 he underwent a short term of confinement in the

Hansvogel prison at Berlin on the charge of "demagogische Umtriebe," i.e., for having attempted to subvert the political constitution of the state. After his release, which seems to have been caused by want of evidence against him, he remained at Berlin, occupied in examining the materials left by Nicolas Heinsius with a view to the preparation of a new edition of Ovid. In 1837, he published the *Tristia* with G. Reimer, to whom he had been introduced by Lachmann. By this work Markel's reputation was established. Later he became a teacher in various schools, for the longest period at Scheusingen. In 1845, he published the *Fasti*, which I am disposed to consider his greatest work; and in 1845 his larger edition of *Apollonius Rhodius*, followed by a smaller edition in 1862. In 1863, he was enabled to realize the dream of his life and visit Italy, obtaining leave of absence and pecuniary support from the Prussian Government. The laborious collation of the Laurentian MS. of Aeschylus which he then made was afterwards published by the Oxford Press. In the meantime he had three smaller works printed at his own expense—*Abhandlungen für Aeschylusstudien* (1867), *Aeschylus in italienischen Handschriften* (1868), and an edition of the *Persae*. On his return from Italy he accepted a professorship at the Quedlinburg College; and after resigning this appointment he remained at Quedlinburg until 1879, when he removed to Dresden. Here he first occupied himself with archaeology, the result of his researches being an important essay on *Aeschylus und Phidias*, in which he strove to prove that the character and artistic principles of the two were identical. This work remains unfinished; and the same fate befell a proposed edition of the *Prometheus Vinctus*, with critical notes and a metrical translation. Twice he interrupted these studies, the first time to revise his edition of the *Metamorphoses*, and the second time to revise his third volume of Ovid. While he lived at Dresden, he was averse to making new acquaintances. With only three persons did he maintain regular intercourse: Hermann Besser (mentioned above), his brother, Moriz Besser, the Russian councillor, and F. Bessides. He also carried on an animated correspondence with the lexicographer, K. E. Georges, of Gotha, though the two men never met.

Merkel used to boast that there was no Greek word unknown to him, and, indeed, I never found one. Besides, he was a fair French and English scholar, though his pronunciation of both these languages was abominable. Nor was his German pronunciation much better. He spoke the Saxon dialect, of which Max Müller says in his *Lectures on Language*:—"The Mohawks in America and the inhabitants of the kingdom of Saxony are unable to distinguish between the *mediae* and the *tenues*." Those who had a pure pronunciation (like myself) he used to accuse of speaking affectedly. His style, in Latin as well as in German, was heavy—I might say clumsy and confused, partly by reason of the depth of his learning and the abundance of his ideas. Nor did he care to cultivate a better style. "Let my readers make some effort," he used to say, "to understand me. My writings are worth meditation." Shallow persons, indeed, accused him (as Cicero accused Heraclitus) of writing obscurely *consulto et data opera in maiorem sui gloriam*.

His illness, due to a cancer in the kidneys, first began to show itself in September of last year. It increased slowly but steadily, until he became physically incapacitated for work. His pessimism, which had always been conspicuous, now became positively rampant. A little while before his death, on May 12, he had the pleasure of seeing the jubilee of his doctor's degree celebrated at Halle by the whole university. He died on July 8. F. POLLE.

## SCIENCE NOTES.

THE American Association for the Advancement of Science holds its meeting this year at Ann Arbor, Michigan, from August 26 to September.

THE Astronomische Gesellschaft, which may be regarded almost as an international association of astronomers, will hold its meeting this year at Geneva, from August 19 to 22, under the presidency of Prof. Auwers.

THE Paris students are making preparations to celebrate the hundredth birthday of M. Michel Chevreul, the chemist, who was born on August 31, 1786.

THE August number of the *Journal* of the Anthropological Institute contains a valuable discussion on the subject of the racial purity of the Jews. Dr. Neubauer, of Oxford, seeks to show that great admixture with other races must have taken place, while Mr. Joseph Jacobs, in an elaborate communication, argues in favour of their ethnical purity. Mr. J. G. Frazer, of Cambridge, contributes an erudite paper on ancient burial customs, while Mr. Johnston describes the races he encountered in his journey to Kilimanjaro. The *Journal* also contains several technical papers of much interest to anthropologists.

M. HENRI MILNE EDWARDS, the successor of Cuvier in the Académie des Sciences, and of Geoffroy St. Hilaire as professor at the Jardin des Plantes, died at Paris on July 29, in the eighty-sixth year of his age.

## FINE ART.

## EARLY GRANITE CHURCHES IN DENMARK.

*Sallinglands Kirker.* 1ste Afdeling. Rødding Herred, Kjøbenhavn, 1884. [Eglises Danoises en Granit, surtout à la Campagne. 1<sup>re</sup> Série. Les Eglises du pays de Salling-land. Publié par les soins du Ministère Royal des Cultes.] (Copenhagen: H. Hagerup.)

THE Danish Ministry for Worship and Public Instruction is doing a noble work for architects, especially for students of Early Christian architecture in the North. In 1869 we had to thank it for the Rev. J. Helms' large tome on Ribe Cathedral; in 1878 for the great work on the Bornholm churches by H. J. Holm; and in 1880 for J. B. Löffler's goodly volume on the country churches of the diocese of Sealand. To these I drew attention at the time, and now I have the pleasure of pointing out a fresh link in the chain. Dated last year, it has only this moment appeared, kept back by various hindrances.

The "Herred" or hundred of Sallingland, whose county town is Skive, is some distance from the ocean in North Jutland, north-west of Viborg. It has four hundreds, Hindborg and Norre on the east, Havre (including Fur) and the southerly Rødding on the west. This instalment only treats of Rødding. Future parts will handle the rest in the same exhaustive fashion. Its contents are most satisfactory. The Preface and Index are by the archaeologist Burman Becker, the general Introduction by the well-known ecclesiologist the Rev. Jacob Helms, and the detailed descriptions by the architect J. F. C. Uldall, who made the drawings and presented them to the Ministry. These drawings are here photolithographed on thirty-two plates, crowded with plans, &c., and with both

Danish and French scales of measurement. To make the whole generally useful, a résumé and remarks by the Rev. J. Helms are added in French.

Nothing could be more welcome to British art workers, the more as these buildings betray English influence. After the wooden churches in Jutland, which lasted long here and there and were finally superseded in the fourteenth century, came—as in neighbouring Germany—first tufa and other soft stones and the leaden roof (especially along the coasts), and then the rough but ready home material—at this time still common on the land, though now such a rarity—the granite boulders ages before torn off and swept down chiefly from the Norwegian fells. This hard gray-stone was patiently and carefully hewn into more or less square or oblong smooth blocks, fine-jointed work, for the outside walls and pillars, &c. The inside walls were usually of rough granite, the space between being filled in with graystone fragments. Buildings of this kind appear in the twelfth century, and run into the thirteenth. Then comes a less costly style (ending in the fourteenth century) of rough or slightly tooled granite for both outside and inside walls, the doors and windows continuing to be built of the smooth squared blocks. The oldest example of these dressed slabs is Ribe Cathedral, whose socles, pillars, and corners, are of this material; otherwise volcanic tufa is employed. But the oldest dated example of worked granite alone is Gjellerup Church, in the diocese of Ribe, which bears a Latin inscription announcing that it was raised in 1140. The number of these early small granite churches in Denmark is remarkable. Apart from some in Fyn and Lolland, &c., we have the great mass—about five hundred—in Jutland, some four hundred of them showing the dressed graystone slabs outside. When first built, these must have given a pleasing variety of colour. They have now commonly a monotonous hue, from the fine moss of ages. Their solemn massive style, with the Romanesque round arch, and mostly very narrow windows, announcing that these temples were also intended for refuge and defence in that unruly period, were in harmony with the landscape and the people. But the Romanesque features long held on, and are seen in many Jutland churches built after the Romanesque period proper had passed away. Mr. Helms has ably treated the date of these holy houses, and has brought original arguments to aid in the solution. He also points out incoming "Gothic" in the carvings of many edifices, partly from the bestiaries and partly from plant decoration.

Ere I conclude, a word or two on the particular churches here so well illustrated.

1. *Lem*, eight plates. Apsis still left. Striking and interesting sculpture outside.
2. *Veiby*, two plates. Small and low. Raw granite.
3. *Lime*, six plates. Apsis and porch. Very curious figures and reliefs. One of these, showing Christ-Widar slaying the Fenris-wolf, was used by me in my *Studies on Northern Mythology* (Williams & Norgate, London, 1883, p. 40 of the rider).
4. *Haasum*, three plates. Only spores of the apsis left.
5. *Ramsing*, four plates. Under the wooden table was found a stone altar, with its

"sepulchrum altaris," wherein was the usual reliquary, a tiny box of lead. 6. *Batting*, three plates. In 1870 was discovered a small stone altar with its reliquary. 7. *Kreiberg*, three plates. Apsis removed at the beginning of this century. 8. *Rødding*, three plates. Tower and porch not older than late in the middle age. Remarkable and very large stone altar, now in the Danish Museum. Rests on four short massive pillars. One of the front pair is carved as a bishop with a cross on his cap or mitre, and a cross on his breast. He uplifts both hands to bless.

As might be expected, the get-up of the volume is first-rate. GEORGE STEPHENS.

## CORRESPONDENCE.

## ROMAN CENTURIAL STONE AT CHESTER.

Liverpool: July 27, 1885.

I have read Mr. F. H. Williams's letter on this subject in the ACADEMY of July 25. As I am quite sure his only object is to arrive at the truth, I must certainly say that I disagree with his reading. The only doubtful portion of the inscription has been L·M·P at its close, and the form preceding those letters. From frequent inspection of the stone, I can say it is far more likely that what Mr. Williams makes the stalk of the leaf slip is an accidental pick mark than the line that runs somewhat diagonally at its base. Dr. McCaul in 1863 (*Brit. Rom. Inscr.*, p. 119) was the first to give anything like a correct reading of the inscription. He considered the form before L as marking the direction of the *Limes*, and expanded the three letters as "L(imitis) m(ille) p(assus). We have another limitary mark on a centurial stone at Manchester, thus:  $\frac{1}{4}$ , which comes immediately before the P standing for *Pedes*, and is followed by the numerals (see my *Roman Lancashire*, p. 100). Whether Dr. McCaul should have substituted *pedes* for *passus* is open to question; but with that exception, I believe him to be right, and have several times given his reading at Chester, once, I believe, in Mr. Williams's presence. Mr. Williams's expansion "Limes millium pedum" is structurally incorrect; so is "Ocrati," which stands for "Oorati(i)." The *nomen* could be nothing else. The century was that of Ocratus Maximus (not Ocratus Maximus), and *fecit* must be understood, so that the close will be "(has made) one thousand feet (or paces) of the *limes*," the direction of this wall or *limes* being signified by the figure before L. Both this and the Manchester inscription differ from those on the wall of Hadrian in having this limitary mark.

W. THOMPSON WATKIN.

## NOTES ON ART AND ARCHAEOLOGY.

A CAST of the Hittite lion of Marash, with a complete Hittite inscription engraved upon it, has reached the British Museum, and is now exhibited in the Egyptian gallery. A copy of the inscription, the completeness of which renders it especially valuable, will be given in the forthcoming new edition of Dr. Wright's *Empire of the Hittites*. Another cast of the lion has been presented by Mr. Mocatta to the Society of Biblical Archaeology.

MR. ERNEST RADFORD has been asked to continue in the autumn the lectures he has been delivering at Scarborough in connexion with the Cambridge University Extension Society. The subject of his next course will be Architecture. Mr. Radford, at the same time, will repeat his former course upon "The Method of Art Study" at Harrogate, Halifax, and Doncaster.

THE choice collection of Anglo-Saxon and English coins formed by the late Rev. E. J. Shepherd, which was sold at Sotheby's last week, realised as much as £5,300 for 543 lots. The following were some of the highest prices: a gold half George noble of Henry VIII., unique and unpublished, £255; a gold penny of Henry III., £205; a silver Oxford crown of 1644, by Rawlins, £110; a gold Mary rial of 1553, £80 10s.; Briot's gold crown, £62 10s.; a silver Oxford pound of 1644, £51 10s.; and a penny of Archbishop Ethered, *temp. Alfred*, £50 10s.

AN interesting discovery has lately been made at Sidon. Some natives who were excavating for stone, after penetrating through the alluvial soil, dug through a deposit of blown sand six metres in depth, below which they found a stratum of earth containing flint implements, fragments of coarse red pottery, and other objects, among which a clay whistle may be noted. It is clear, therefore, that the Phoenician city of Sidon was preceded by an older settlement whose inhabitants were still in the stone-age. Flint-flakes and implements, it will be remembered, have already been found in the neighbourhood of the Dog River, north of Beyrút.

THE last volume of the *Revue archéologique* contains an interesting article by Prof. G. Perrot, entitled "The Monument of Eflatún and a Hittite Inscription," in which an account and drawing are given of the curious monument of Eflatún near Bey Shehr, in Asia Minor, first noticed by Hamilton, as well as of a new Hittite inscription discovered on a road leading from Ikonium. The discovery has been made by Prof. Sokolowski, who has been sent with other savans on a mission of exploration in Asia Minor by Count Lanckoronski, and to whom the account and drawing of the monument of Eflatún are due. As was already suspected, the monument and its sculptors turn out to be Hittite like those of Nymphi and Boghaz-Keui. The copy of the inscription is unfortunately too imperfect to show more than that it is of Hittite origin, and thus to fill up a lacuna in the series of Hittite remains which extend along the southern high-road from the Euphrates to the Aegean.

THE landscape painter, Ludwig Meixner, has just died in Munich. His moonlight pictures, chiefly of Swedish and Venetian scenes, but occasionally also German, have been much esteemed for the last thirty years. Meixner was born in Munich in 1828.

## MUSIC.

### MUSICAL PUBLICATIONS.

*Songs of the North.* Edited by A. C. Macleod and Harold Boulton. The music arranged by Malcolm Lawson. (The Leadenhall Press: Field & Tuer.) The national music of the world is a subject of general interest. The songs and ballads of the people have not only proved sources of inspiration to poets and musicians, but have helped to shape customs and laws, have shaken the foundations of the Church, and at times even determined the fate of empires. They have exercised a special influence over musical composers. Haydn, in his walks through the villages around Esterház, heard many a ditty and many a dance tune which proved the germs whence sprang many of his most characteristic pieces. There there was Schubert, on almost every page of whose music we find traces of gipsy song or country dance. And among living composers, Grieg and Dvorák have pre-eminently shown themselves pupils of the national school. Scottish music has received an extraordinary amount of attention. The number of collections of Scottish airs is well-nigh legion. The first was printed at Aberdeen in 1662. One of the

most celebrated is Johnson's *Museum*, for which Burns wrote some of his best songs: the first volume appeared in 1787, and the sixth and last in 1803. Among modern collections that of Sir G. Macfarren holds a high place. The compilers of the volume before us have not aimed at completeness, but have gathered together unfamiliar Scottish and Highland songs, some of which, it is believed, are here written down for the first time. The editors, following the example of Burns, have set words in the Lowland Scottish language to old Highland melodies. New words have also been written for some of the melodies, and two or three melodies are themselves new. The pianoforte accompaniments by Mr. Malcolm Lawson are often extremely happy. He has sought to make them as interesting as possible, but in doing so he has occasionally used harmonies and rhythms which do not well assort with the quaint and simple character of the melodies. Neither can we approve, in every case, of the setting in four parts. In "Helen of Kirkconnel," for example, the words "I wish I were where Helen lies," seem certainly to demand only one singer. The whole matter of writing accompaniments to old songs is beset with difficulties, and if, at times, Mr. Lawson has erred, he has done so in good company. The volume is handsomely got-up, and has been dedicated by permission to the Queen. It contains some very attractive pictures by E. Burne-Jones, Sir Noel Paton, J. Whistler, and other artists, illustrating the subject-matter of the lyrics.

*Daniel: an Oratorio.* By Dr. J. C. Bridge. (Novello.) The composer is organist of Chester Cathedral, and this work was performed at the festival recently held in that city. It is not fair to judge the oratorio from the vocal score before us. Some portions, especially in the solos, appear to us rather tame, but by effective orchestration these might possibly become interesting. But we do not need a full score to see how skilfully and effectively Dr. Bridge writes for chorus. The oratorio was written as a musical exercise for his doctor's degree, and he had to satisfy the examiners as to his knowledge of counterpoint and fugue. We find, therefore, a good display of learning in the choral numbers: this we admire, but still more so the freshness, variety, and vigour of the writing. There are two instrumental movements. The first represents to us, by the aid of three themes, Daniel the prophet as philosopher, martyr, and patriot; the second various episodes of his career. In these, of course, much depends upon the orchestration. In the recitatives the composer shows signs of dramatic power. We should not omit to mention a fine chorus in the first part to the words "O where shall wisdom." There are phrases in it which show how familiar Boyce's Anthem must be to Dr. Bridge. There is no plagiarism, but in one or two places marked similarity of rhythm.

*The Organist's Quarterly Journal.* Parts 65 and 66. (Novello.) In part 65 we would notice two smoothly written *Andante*, by Otto Dienel and Stephen Kemp; a *Pastorella*, by P. R. Barclay, which begins well, but soon loses its pastoral character; and a clever *Sonata* in D minor, by J. Kattenfeldt. In part 66 there are two rather pleasing sketches by J. L. Gregory. The variations on the Sicilian Hymn, by G. Hepworth, are mechanical, and the Postlude, by G. H. Lott, vague and unsatisfactory.

*National Book of Hymn-Tunes, Chants, and Kyries.* Edited by W. A. Jefferson. (Patey & Willis.) This work contains upwards of one thousand compositions, all of which are published for the first time. It includes examples from the pens of the professors of four universities—Oxford, Cambridge, Dublin, and

Edinburgh—and of many composers more or less known in the musical world. But we are rather surprised at not finding the names of Mr. E. Prout and Mr. J. Barnby, or of Dr. Stainer and Dr. Bridge, in the list of contributors. Space would not permit us to mention all the good tunes in this large collection, or to class them in order of merit. Neither is there any special reason for doing so. We would rather recommend the book to the notice of all organists and choir-masters. Each one can select for himself; and all, doubtless, will be glad to possess this millenary magazine of modern British musical thought and feeling. The list of contributors is given at the beginning of the book, and an index of hymns for which the tunes were specially written, or for which they are considered specially suitable.

*Te Deum.* By Berlioz. (Stanley Lucas, Weber & Co.) This is a vocal score of one of the French composer's most remarkable works. It was noticed in these columns when recently performed under Mr. Manns' direction at the Crystal Palace. Berlioz's music without the orchestration is much like Shakspere's play of "Hamlet" minus the Prince of Denmark; but Mr. C. A. Barry, who has arranged this "Te Deum" from the full score, has throughout given so many indications of the instrumentation that one can really get a very good notion of the composer's method of clothing and colouring his ideas. This vocal score is particularly welcome, for the full score is expensive; and of those rich enough to purchase it, we imagine only very few would be able to read it.

*Manon.* By J. Massenet. Vocal Score. (Novello.) The success of this opera at Drury Lane will, of course, make people anxious to try over the songs and play the pretty dance music. This vocal score has been published with the English version by Mr. J. Bennett.

*A Patriotic Hymn.* By Antonín Dvorák. Op. 30. (Novello.) Dvorák's hymn for chorus and orchestra deserves the notice of choral societies. It is an early work of the composer; and, if it does not rise to the height of his "Stabat Mater," contains, nevertheless, some charming and characteristic writing. The pianoforte accompaniment has been arranged by Heinrich von Káán; and the English version of the words, from Halek's Bohemian poem, "The Heirs of the White Mountain," are by the Rev. Dr. Troutbeck.

*Freedom: Choral Ode.* By E. Prout. Op. 20. (Novello.) Choral societies will be glad to become acquainted with this short, but clever, work. The poem by the Rev. P. T. Forsyth is bold and vigorous, and the composer has most thoroughly reflected the spirit of the words in his music. Like all Mr. Prout's vocal compositions, it is comfortably written for the voices. It commences with a short, but effective, baritone solo.

*The Child's Voice.* By E. Behnke and Lennox Browne. (Sampson Low.) The authors of this little volume are well known. They have collected from musical authorities a variety of facts and opinions in connexion with the important subject of children's voices. They also give their own views, and the book, therefore, is interesting and profitable.

*Voice Use and Stimulants.* By Lennox Browne. (Sampson Low.) This companion volume contains the opinions of the author and of 380 professional vocalists with regard to alcoholic drinks; and, from a perusal of the most important statements, it seems that, although in some cases wine and spirits are useful, and even necessary, yet the less a singer drinks the better he will be in health, and the better the condition of his voice.

J. S. SHEDLOCK

## THE NINETEENTH CENTURY

For AUGUST, 1885. 2s. 6d.

"THE METAPHYSICAL SOCIETY": a Reminiscence. (With a Note by the EDITOR.) By R. H. HUTTON.  
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